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MEMOIR OF MR. JOHN FAWCETT,

OF EWOOD HALL, NEAR HALIFAX.

BY THE REV. WILLIAM FAWCETT.

JOHN FAWCETT was born at Wainsgate, in the parish of Halifax, on the 15th of March, 1768. The scene of his nativity was a bleak and mountainous district, immediately adjoining extensive moorlands on the one side, and, to the south, opening on the most romantic and beautiful part of the vale of Todmorden. In this remote locality, is a meeting-house for a Baptist congregation, which owed its origin, under the blessing of God, to the apostolic labours of Mr. Grimshaw, of Haworth, who was accustomed to make periodical visits to this neighbourhood. A Christian church was organized here, in the year 1750, under the pastoral care of the Rev. Richard Smith; and, some time after his decease, the father of the subject of this brief memoir succeeded to the charge.

In early childhood, Mr. F. was characterized by peculiar docility, and an ardent thirst for knowledge. When suffering from a violent attack of the small-pox, his pious mother most effectually succeeded in exciting his attention, by piling books before him, and repeating short Scripture histories. Soon after his recovery from this painful disease, his father was severely afflicted, and called his son to his bedside, then apparently the bed of death; though scarcely six years of age, and therefore incapable of appreciating the loss he was likely to sustain, the affectionate solicitude of his suffering parent, and the suitable advice then given, left impressions which advancing years never obliterated. It is recorded, that on the first appearance of his dear father in the

pulpit, after this painful seizure, he was so affected by the sight of his emaciated figure and pallid countenance, that he burst into tears. A kind providence so far restored his health, that he was able to resume his duties in the family, and in the house of God; and John, in conjunction with other children of the congregation, met in a class for instruction in the doctrines and duties of Christianity.

When about eight years of age, he was removed with the family to Brearley Hall, a residence on all accounts more desirable than the place of his nativity. Here his religious impressions were progressively deepened, and diffused an obvious and lovely influence on his character and conduct. His love of reading and retirement was excessive, and accompanied with a strong relish for the enjoyment derivable from the pleasing and picturesque scenery by which he was surrounded. Favoured with peculiar facilities for the attainment of knowledge, his mental powers were expanded and invigorated by intercourse with many individuals of cultivated intellect and literary tastes. It was, at this period, that he compiled for his own use an abridgement of a considerable portion of "Matthew Henry's Commentary on the New Testament;" and kept a regular journal of the state of his religious feelings and character. A few short extracts from this account, written in his fourteenth year, will convey the most accurate impression of the tone and extent of his piety.

"When I look forward and consider

the many snares to which youth is exposed, I am ready to say with the apostle: 'I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.' My great difficulty of late, has been a kind of regardless temper of mind, which has disposed me to indolence and trifling, and has constantly been attended with guilt and shame; so that sometimes I have been in a kind of horror that I have been so unlike the blessed God. Oh! if I am one of God's chosen, I find of a truth that the righteous are *scarcely* saved.—I have been exercised sorely with a particular sin from which I thought myself freed; and thus I have ever found it, when I have thought the battle was over, and the conquest gained, and so let down my watch, the enemy has risen up, and done me the greatest injury."

In the month of May, 1781, he entered into solemn covenant with God, voluntarily dedicating himself to his service, and subscribing with his hand to the fact that he did, deliberately, of choice and unreservedly take God in Christ to be his; and give himself to Him, to love, to serve, and obey him.

At the close of this year he accompanied his father to Preston in Lancashire, and has the following entry in his diary, in reference to their visit:—"We were very much abused in the time of divine service. People threw stones in at the windows, and in the evening obstructed the door with thorns; and a soldier, being, as was supposed, hired, made a very great disturbance.

"Lord's day, Oct. 13, 1782. This day I have presented myself as a candidate for communion to the church, and they have received me. I would examine myself on this occasion. In what state is my mind? Is Jesus the object and centre of my desires? Do I in reality love the ordinances and people of God? I would be sensible of my sinfulness, instability, and vileness, and say, 'Search me, O God, and try my heart, and see if there be any wicked way in me, and lead me in the way everlasting.'"

During the course of the previous week, Mr. F., in company with four other persons, had been baptized; and, speaking of this, he writes—"A most solemn occasion, indeed! Never did I spend such a day before in my life. Oh, may I never have occasion to repent it! but may my life witness to myself and others, that I am born again, dead to

the world, and my life hid with Christ in God. May I be still looking to the heavenly Jerusalem—striving to enter in at the strait gate, and preserved from the snares of the world." He appears to have enjoyed peculiar pleasure on his first introduction to the table of the crucified Saviour; holy love was enkindled, and his soul realized delightful foretastes of the final felicity of the redeemed.

Having thus avowed himself, in his fifteenth year, a disciple of Jesus, and united himself with the church then meeting at Hebden Bridge, under the pastoral care of his revered parent, the late Dr. Fawcett, he was soon associated with him in the cares and responsibilities of a seminary for the education of youth. The repeated attacks of indisposition from which Dr. F. suffered, frequently incapacitated him for much active service in this department of labour; and, at a very early period of life, his son was, on this account, involved in cares and anxieties oppressive to his tender years, and rendered much more painful by the dark forebodings of filial love. The long-continued afflictions and distressing sufferings of his father, cast a gloom over his youth; but were sanctified as the means of leading him to rely more implicitly on the aid of the divine grace; and thus gave stability and moral beauty to his Christian character.

In the year 1795 Mr. F. married; and, in consequence of this change in his relative circumstances, as well as to afford superior accommodation for the educational establishment of which he had now the principal management, he removed to Ewood Hall—an eligible residence in the same vicinity. Here, for many years, he laboured with singular assiduity and success, in the appropriate duties of his station, as well as in occasional ministrations of the word of life; to which office the church at Hebden Bridge had sent him forth. Residing at the distance of nearly two miles from the place of worship which he was accustomed to attend, and feeling deeply concerned for the spiritual interests of his neighbours—for a considerable period he preached, on the afternoon of the Lord's day, in a large room which an opulent individual kindly furnished for that object. His labours in this place were followed with very pleasing results. An instance of decided usefulness occurring under Mr. F.'s

ministry at this period was recently brought to light. The writer of this sketch being solicited to preach a discourse on occasion of the decease of an aged individual, on making inquiries as to his religious experience and character, ascertained that it was under a discourse delivered by his parent at this time, that the Holy Spirit was pleased to renovate his heart.

In the year 1805, Dr. F. retired from his engagements in the seminary, and the whole responsibility and care necessarily devolved on the subject of this memoir. Favoured with uncommonly vigorous health, and receiving the most unequivocal proofs of the estimation in which his labours as an instructor of youth were held, his time was most fully and perseveringly occupied; and, in the course of a few years, he had the satisfaction of seeing his eldest son associated with him in his arduous duties. This connexion was, however, of short duration. This pious youth, whose amiable character had endeared him to a large circle of attached friends, was removed in his 21st year by pulmonary consumption. In the early maturity of his mental powers, in knowledge of human nature, in the singular propriety and exquisite good taste with which he discharged relative duties—it would be difficult to imagine an individual surpassing this lamented young person. Soon after his decease, his bereaved parent published a small work, commemorative of his excellencies, and designed to promote, by the exhibition of his example, the interests of the rising generation.

While sympathizing with the sufferings of his beloved son, his aged parent, the long-continued associate of his cares and joys, oppressed with accumulated infirmities, was receiving his affectionate attentions. It was an affecting spectacle to see the sufferers in the same room;—the one, withering in the blossom and verdure of youth—the other, by slow and lingering decay, sinking to the house appointed for all living—mutually congratulating each other on their Christian hopes, and anticipating a speedy and eternal re-union in a world of perfect light, purity, and love. The grandson, after enduring a long and painful series of sufferings with exemplary patience and meek resignation, was released in the year 1816, assuring his surviving relatives, who, at his own request, were summoned around his

dying couch, that all was well—that the Lord was a strong hold in the day of trouble: and, committing his departing spirit to the faithful hands of the Redeemer of men. His aged fellow-sufferer was dismissed in the subsequent year from his scene of conflict and trial, and entered into the joy of his Lord.

The tender and susceptible mind of Mr. F. was greatly distressed by these affecting events; nor could he ever recur to them without deep emotion. His own health continued generally good, and admitted of constant exertion in the seminary till the year 1830, when symptoms of declining energy were developed. A tendency to drowsiness, accompanied with oppression on the chest, and obstructed respiration, gave ominous indications that the period of active service was nearly closed. Such, however, was his attachment to those duties which had constituted the business of life; that it was only after the repeated remonstrances, and long-continued entreaties of his family, that he evinced any disposition to retire and enjoy that rest to which he was so justly entitled. The few remaining years of life were spent in the management of a small farm, and in the discharge of those offices of benevolence which the wants of his neighbours and his own disposition prompted. In the autumn of the year preceding his decease, a painful affection of the vessels near the heart was added to other precursors of the great change; and from this time the patient sufferer deemed himself, in a peculiar sense, a tenant at will, on the confines of the eternal world. By the application of appropriate remedies, the most alarming symptoms were repeatedly subdued, but the vital functions were, in the mean time, progressively debilitated, and those who watched with intense solicitude over a suffering and beloved parent, were deeply conscious that the time of his departure was at hand.

Desirous of seeing one of his sons, and to try the effect of change of air, he took a short excursion. Though partially relieved during the journey, on his return home he appeared extremely weak, and a paralytic seizure was speedily followed by effusion and the train of death. His mind was calm and meekly resigned, and he expired in the bosom of his family on the 13th of July, 1837.

It is far from being the wish of the

writer of this brief memorial to indulge in indiscriminate panegyric on the virtues and excellencies of his departed relative; but there were some lovely features of character which he, and a few others similarly situated, had the best opportunities of perceiving, and which, however imperfectly, he may be permitted to enumerate.

As a son, his example still lives in the hearts and consciences of multitudes. Many will remember one occasion, when reading the epistle of Philemon, in public, on uttering the words "Paul the aged," his feelings overpowered him as he cast his eye on his aged parent. It was not, however, by such occasional expressions of regard, but by a steady course of most self-denying and delicate attentions, that he evinced his filial attachment. Nothing could be more edifying than to witness the intercourse of these intimate relatives—the spectacle was inconceivably more interesting than any description that language can convey. Oh, that he who now deplores the loss of the best of parents had profited more by his example!

In the family, Mr. F. appeared to the greatest advantage; his expansive benevolence—his kind consideration for the wants and feelings of all with whom he was associated—his exquisite relish for domestic enjoyments—his cheerful disposition and grateful temper, which disposed him to dwell perpetually on the divine goodness, and to diffuse happiness, made him a universal favourite, and the life and charm of the domestic circle.

Sincerely attached to all true Christians, he was, in a very singular degree, divested of sectarian bigotry. Most cordially did he rejoice in the success of all exertions for the diffusion of divine truth; nor was he disposed to limit his contributions to the common cause, to his own communion. His most intimate friend—the friend of his youth and of his age, the friend whose character, society, and correspondence, he most highly valued—was an Episcopalian; nor were their peculiar opinions ever permitted to interpose a barrier to intercourse, nor to weaken their confidence in each other.

Candid and forbearing, ready to concede to the wishes and even the prejudices of others, it was difficult for him to maintain that decided and aggressive course which truth sometimes requires;

but, though zeal in defence of the peculiarities of the denomination with which he was connected was not so apparent in him as in some other individuals, he was a firm and consistent believer in the gospel of Jesus Christ. Religion influenced his character and temper, and yielded the peaceable fruits of righteousness. The meek resignation with which he received affliction, his conscientious fidelity in the discharge of relative duties, his delight in the word of God, and in the social and public exercises of the sanctuary, the cordiality with which he dedicated his time, his influence, and his talents, to institutions in his own vicinity for the promotion of true piety and the best interests of mankind—justice, temperance, benevolence—evinced the sincerity of his godliness, and the efficacy of the pure and holy truths he professed to believe.

I may add, in conclusion, that no one could live with the dear deceased without perceiving the obvious tendency of true religion to produce happiness. His constitutional temperament, and long-continued habits, were such as assisted in the exhibition of this pleasing result. No morbid sensibility, or restless desire for change and excitement, disturbed the stream of joy that gladdened his path. He was a stranger to the raptures of enthusiasm and the gloom of melancholy. He knew how to taste the simple and innocent pleasures of this life with moderation and content. He regarded the providential government of Jehovah with unmingled satisfaction, recognizing the hand of God in the mercies that crowned his path, and meekly reposing upon it in the scenes of difficulty and trial in which he was involved. Though his life was eminently useful to his family, the church, and the world, he was at the utmost remove from any thing like self-complacency and spiritual pride. With the simplicity of a child, and the humility of a pardoned sinner, when accumulated infirmities incapacitated him for much active service, he willingly took the lowest place. His demeanour and conduct, rather than his words, expressed his deep and constant conviction that he was an "unprofitable servant." Hence it was, that he interested himself as far as his strength would admit in the concerns of a village Sunday-school, and assisted in the singing-pew and the prayer-meeting, when he could not occupy the pulpit; and often, on

such occasions, when lining out a hymn after a discourse on the love of Jesus, would his feelings be expressed by the tears of affection and sympathy which fell while the faltering words dropped from his lips. Those tears are doubtless wiped away, and the dear and lamented

saint celebrates the same theme where the Lamb feeds his people, and leads them to fountains of living water. "Be not slothful, but followers of them who do now through faith and patience inherit the promises."

Sutton, near Skipton.

ON THE PERSON AND CHARACTER OF MELCHISEDEC.

BY THE REV. J. B. PIKE.

BUT little is said respecting Melchisedec in the sacred volume, and yet that little has excited much attention, and given rise to endless conjecture.—There is an air of obscurity and of importance hanging around his history, which at the same time invites and repels investigation. The obscurity, however, arises more from what is *not said*, than what is said respecting him; and the importance which is attached to his character renders its investigation a pleasing duty, that we may thereby possess a clear and comprehensive conception of the exalted priesthood of Christ.

All that we find of an historical nature concerning Melchisedec in the Old Testament, is contained in the 18th, 19th, and 20th verses of the 14th chapter of Genesis; and the first thing that seems to require attention is his name, and the name of the place where he governed. They appear descriptive of his character, and the effect which it produced upon his subjects. It was customary to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus the name of Abram was changed into that of Abraham, denoting that he should be the father of many nations. Jacob obtained the name of Israel, because he had power with God; and the place where, on one occasion, he slept and beheld a vision of the Lord, he called Beth-el. It appears also, that sometimes the names that were given were prophetic, as in the case of Noah, Gen. v. 29.

It is quite reasonable therefore to suppose that Melchisedec received his name, signifying King of Justice, at his birth, as prophetic of his subsequent conduct; or that at a later period it was given to him as actually describing his present character. In like manner, the name of the place *Salem*, signifying peace, was most probably given as describing the

peaceable disposition and deportment of its inhabitants. Melchisedec was a righteous King, and his city was one of peace, intimating the close connection that exists between just legislation and domestic tranquility.

The precise locality of Salem is somewhat disputed. Jerome says that it is the town mentioned in Genesis xxxiii. 18. as a city of Shechem, and which is also spoken of in John iii. 23. as near to *Enon*. Josephus on the contrary says that Salem was Jerusalem. Melchisedec is supposed to have founded the city about A. M. 2023. After his death it was captured by the Jebusites who called it *Jebus*. It was then taken by Joshua when he conquered the Holy Land, and from his time to that of David was inhabited by both Jews and Jebusites, when he expelled all the latter,—made it the capital of his empire,—and called it *Jebus-Salem*, or for the sake of euphony, *Jerusalem*. The former opinion is preferred by many, inasmuch as Salem the city of Shechem would be more directly in the way of Abraham as he returned from Damascus to Sodom than the city afterwards called Jerusalem. It is but of little practical moment whether the city of Melchisedec were the Northern or the Southern Salem. A question certainly of more interest and that has been much debated is, *Who was Melchisedec?*

It would be difficult to fix on any question in the whole circle of theological literature that has given rise to more extravagant and fanciful theories than this. By some it has been supposed that Melchisedec was the Holy Spirit in a human form. A sect called the Melchisedecani maintained, that he was one of the *ἐννάμεις* of God: emanating from him, superior to Christ, and after the model of which Christ was formed. Others have maintained that Melchisedec was an angel: others, that

he was Enoch sent to live again on the earth after the flood: others, that he was a man formed before the creation of the world out of spiritual, and not earthly matter. The mere mention of any of these suppositions, is sufficient for their refutation. The two most generally received opinions on this subject are, 1st, that Melchisedec was Christ in a pre-existent state; and 2nd, that he was Shem. We shall devote a few lines to the consideration of each of these suppositions. The opinion that he was Christ in a pre-existent state, has been adopted, because it is imagined that the description given of Melchisedec in the seventh chapter of Hebrews, cannot apply to any mortal. As we proceed, we shall endeavour to show that the premises on which this opinion is formed, are unsound, while the opinion itself is manifestly absurd. Suppose that Melchisedec were actually Christ. What was the object of his incarnation? How long did he dwell and reign in our world? What important object corresponding to the nature of the case was attained? How marvellously strange it is that not a single syllable should be said in the Bible respecting his *first* incarnation, when the whole of it has reference to his *second*! Not only so, if Melchisedec were Christ, then Christ would be a type of himself, and the apostle Paul would be chargeable with the incredible folly of instituting a comparison between Christ and Christ.

The second opinion to which reference has been made is, that Melchisedec was Shem, the eldest son of Noah. This opinion is supported by much fanciful and ingenious, but far-fetched reasoning; while, after all that can be said in support of it, it is a mere conjecture, and a conjecture too, open to many serious objections. The question itself, "Who was Melchisedec?" is most strange, and with deference to the superior judgment of others, we imagine, altogether *needless*. We may just as well enquire who was Enoch, or Job, or Daniel, and the reply would be that they were just the persons that they are represented to be in the Scriptures. The same reply concerning Melchisedec should be sufficient. There is no need to identify him with any other person whose history is given more at large, and no advantage to be gained by establishing any such fancied identity. The scriptural account of him is brief, but it contains all that is necessary fully

to answer the question "Who was Melchisedec?" It states that he was a righteous and peaceful King; the Priest of the most High God in the land of Canaan; a friend of Abraham, and in rank superior to him. When we find that the Scriptures, written by the pen of divine inspiration, conceal the genealogy and relationship, the birth and death of Melchisedec, and that too for an obvious and special purpose, it is matter of surprise that any should toil in the dark to find out that of which they have not the least ground of *solid conjecture*, and which even if discovered would merely gratify curiosity, without subserving any valuable purpose. In the 110th Psalm, Melchisedec is represented as an illustrious type of Christ. "Thou art a Priest for ever after the order of Melchisedec." We proceed then to consider what was his "*order*," that we may thereby learn something respecting the nature of Christ's Priesthood.

Melchisedec was a KING AND A PRIEST. He combined in his own person the two highest offices that exist among men. This was common among gentile nations, and in reference to this double honour the apostle Peter calls Christians kings and priests unto God.

His priesthood was UNIVERSAL. He was not the priest merely of a family or of a nation. This is evident from the circumstance of Abraham receiving his blessing, and paying to him tithes of all his spoils. Abraham was of another nation—was a priest himself, Genesis xv. 9, 10; and in paying tithes to him and receiving his blessing, acknowledged not only his superiority, but also the universal nature of his priestly functions, as "the Priest of the most High God." Again,

His priesthood was UNDERIVED. He was without father, without mother, without genealogy, Heb. vii. 3. This part of the apostle's description has occasioned much needless perplexity. There are two ways of explaining it, each satisfactory, and perhaps both applying to Melchisedec. It was a customary mode of expression amongst the ancients to denote that the person so described was not indebted to his parents for any thing illustrious, but owed his exalted station to his own merits. Thus Livy says respecting a person of ignoble descent, "*Nullis patre natus:*" and Horace, "*Nullis majoribus natus:*" and Tiberius of Rufus, "*Homo ex se natus.*"

This mode of expression might be used by the apostle to denote, that for the illustrious position he maintained he was not indebted to his parents. But as he is contrasting his priesthood with the Levitical priesthood, it is more probable that he affirmed that Melchisedec did not derive his priesthood *through lineal descent*, as was the case with the Levitical priests; but derived his authority to execute the priestly office immediately from the appointment of God. It is worthy of remark, that the Syriac version renders this passage, "Whose father and mother are not inscribed in the genealogies:" and indeed the last clause, "without descent or pedigree," points out this as the correct view of the passage.

The priesthood of Melchisedec was also PERPETUAL: "having neither beginning of days, nor end of life, but being like to the Son of God, he abideth a priest continually." Amongst the Jewish priests, none could officiate at the altar before they were thirty, and none after they were fifty years of age. But the time of Melchisedec's priesthood was not thus limited: there was no fixed previous law of God, appointing when he should begin, and when he should cease to exercise the functions of his priestly office. He was *Sacerdos perpetuus*, a priest without limitation of his office. The duties of the Aaronic priesthood were divided amongst the priests; each was appointed to serve in the temple a certain number of days, but he remained a priest continually, or according to the original phrase, *all his life*.

These are the principal characteristics of the "*order*" of Melchisedec's priesthood; and from these it is obvious to remark, that his order was greatly superior to that of the priests under the Mosaic dispensation. They were not royal priests: the functions of their office were contracted; they derived it by succession from their ancestors; and at a certain previously appointed period, had to retire from its exercise.

The apostle Paul adopts another argument to show the superiority of Melchisedec's priesthood over the Levitical. The Levitical priests prided themselves upon their descent from Abraham, the acknowledged head and patriarch of all his descendants, and whom they considered to hold a pre-eminence in rank above them. But Abraham paid tithes to Melchisedec, thereby acknowledging

his inferiority to him; and as the great progenitor of the Levitical priests paid tithes to Melchisedec, they in effect did the same. Their head—their founder—he from whom they derived their dignity, acknowledged his inferiority to Melchisedec by paying to him tithes and receiving his blessing, they, as his descendants, must of necessity be inferior to him. Thus, *according to their own mode of thinking, respecting genealogy, descent, and rank*, did the apostle prove to the Jewish priests, the superiority of Melchisedec's "order" to theirs. As then the order of Melchisedec was superior to any other, with evident propriety was it selected to adumbrate the exalted priesthood of Christ.

It now remains briefly to point out the agreement between the type and the antitype.

1. Like Melchisedec Christ is a Royal Priest. He being the Son of God, and Maker of all things, is Lord of the world. He has upon his vesture and his thigh his name written, King of kings, and Lord of lords. The government is laid upon his shoulder, and consequently he has a right to govern men by the laws of his gospel, and power to reward or punish every one according to his deserts. He is a righteous King—thy throne O God is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. He is also the King of Peace: peace is the natural result of righteousness: he speaks peace to the wounded conscience; is our peace-maker, the Prince of Peace.

2. As the priesthood of Melchisedec was *Universal*, so is Christ's. He became a propitiation for our sins, and not for ours only, but for the sins of the whole world. He tasted death for every man. The functions of his office are not confined in their exercise to any particular race of men, or age of the world; for he is a merciful and faithful High Priest in things pertaining unto God, to make reconciliation for sins: for in that he hath suffered, being tempted, he is able also to succour *them that are tempted*.

3. The priesthood of Melchisedec was UNDERIVED. So is that of Christ. He was specially appointed to his priestly office by the anointing of the Eternal Father. The priesthood of Melchisedec, the rites and ceremonies, the priests and sacrifices of the Mosaic dispensation,

all had reference to the priesthood of Christ, they all pointed to it as all the radii of a circle point to its centre; and all their dignity, and significance, and importance were derived from that priesthood to which they pointed, and which was destined to supersede, to abrogate, and eclipse the whole.

Lastly, as the priesthood of Melchisedec was *perpetual*, so also is that of Christ. He ever liveth to make intercession for us. After he had offered one sacrifice for sin, he for ever sat down on the right hand of God. As long as ever there is a guilty sinner, or helpless believer requiring the benefit of his intercession, so long will it be exercised on his behalf; and when the end shall come, and Christ shall deliver up his mediatorial kingdom to God even the Father, that God may be all and in all, still the efficacy and the fruits of his priesthood will remain; they will be absolutely eternal, for as long as the saints are in heaven, so long will they enjoy the benefits of that sacrifice which purchased for them eternal life, and of the royal and priestly power of Christ which gave them a title to its enjoyment,

and fully confirmed them in its possession.

It should be a matter of sincere gratitude, that we live in the present age of the Church. Truly many prophets and righteous men have desired to see the things which we see, and have not seen them. The system of revelation is now complete, we have not to look through the type to future blessings to be communicated through the antitype: for he to whom all the prophets gave witness, to whom all the ceremonial law referred is come; and now by the light which he has diffused, we may look back on the past, and observe the significance of the obscure type, and the fulfilment of the mysterious prophecy; and forward to the future, rejoicing in hope of the period when he shall come the second time without sin unto salvation.

Let us never forget that the blaze of gospel light and the abundance of gospel blessings which we enjoy, while they render our privileges enviable, also render our responsibility proportionably fearful. To whom much is given, of them much will be required.

Boston.

THE SURPASSING LOVE OF GOD.

THOUGHTS ON ISAIAH XLIX. 13—17.

In the preceding verses, the prophet affirms, that Messiah should be "a light to the Gentiles;" that his salvation should be made known to "the ends of the earth;" and that God would make a way over the mountains for the different tribes to come to Zion. "Behold," says the servant of the Most High, "these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinem. Sing," therefore, "O ye heavens; and be joyful, O earth; and break forth into singing, O mountains."

The Jewish church, on hearing that God would manifest his abundant mercy to the Gentiles, is presented as uttering the language of complaint—"The Lord," says she, "hath forsaken me; and my Lord hath forgotten me." No, saith Jehovah; I will deck thee with beauty, and increase and bless thee; so that, on every hand, thy sons and thy daughters shall be brought unto thee; "and kings shall be thy nursing fathers, and queens

thy nursing mothers." Forget, or forsake thee! No, never: "Can a woman forget her sucking-child, that she should not have compassion" on him; "Yea, she may forget; yet will I not forget thee." And, is not this delightful language applicable to the church of God in every age, both collectively and individually? It is.

How frequently has the church been in affliction and trouble! Was not this the case in ancient times, when in Egypt? The tyrant Pharaoh, with his nobles and the multitude of his subjects, eagerly sought its extermination. For a considerable period, no one could be found to befriend its interests, or to speak a word on its behalf. It was in a state of the deepest depression. And, whilst in the wilderness, the bush that Moses saw, "burning, but not consumed," was but too apt an emblem of its afflicted condition. It is true, that in the times of Ezra and Nehemiah, she had a few courageous and zealous friends;

but she had also many bold, active, powerful, and inveterate enemies. How was she brought to the very brink of ruin by the artifices of wicked Haman; and, when in her captive state in Babylon, how did her members hang their harps upon the willows on the banks of her streams, and weep when they remembered Zion. They had no heart to sing the Lord's song in so strange a land.

And who are there of the Lord's people who have not found the world to be a wilderness? Mark how messenger after messenger are the bearers of sad tidings to the patriarch Job. Hear Jacob exclaiming, "All these things are against me." Listen to the plaintive accents of Israel's monarch, "All thy waves and thy billows," says he, "have gone over me!" And, in every later period, have not the faithful followers of the Lord Jesus left it on record, as the result of their experience, that—

"The path of sorrow, and that path alone,
Leads to the world where sorrow is unknown;

No traveller e'er reached that blest abode
Who found not thorns and briars on the road."

And they have been ready to say, and they have said, in moments of depression and affliction, "The Lord hath forsaken me, and my Lord hath forgotten me!" But, does he ever do so? No. Forget or forsake his people! That be far from him. How did he remember them when in Egypt, break off their fetters, and open a pathway for them by his omnipotent word through the mighty waters. Forget, or forsake his people? No. This would be to cease to be gracious. How did he guide them through the pathless wilderness by the pillar of cloud, and light and shield them by the pillar of fire! How did he ensnare wicked Haman in his own craftiness, and overrule his malicious schemes to ruin it for its honour and enlargement! Forget, or forsake his people! No, never; he could as soon cease to be God, as to forget his people. How did he send his angel to shut the lions' mouths, that they should not hurt his servant Daniel! How, when the three children were cast into the burning fiery furnace, heated seven times hotter than it was wont to be heated," did he descend, and walk with them there; so that they lost nothing, but the bands

that bound them—for "the very smell of fire did not pass upon them!" And, when the seventy years of their captivity had rolled away, how did he bring the deliverer, opening before him "the two-leaved gates of brass," and inclining him, as he said he would, to liberate his people without fee and without reward! God's people may say, God hath forsaken and forgotten us; but it cannot be the case. "My thoughts," he says, "are not as your thoughts, nor my ways as your ways; but are as high above them as the heavens are above the earth."

Mark that inimitably tender question—"Can a woman forget her sucking babe, that she should not have compassion on him?" O, no. A father, if he be worthy of the name cannot forget his son. Has he been dutiful, has he been affectionate? It is for him he thinks, for him he plans, for him he executes. The language of his heart accords with that of his lips—"My son," he exclaims, "thou art ever with me, and all that I have is thine." Has he been rebellious, has he left the parental roof, has he gone into a far-country, has he spent his substance in riotous living? The father cannot forget him. Does he mention his name? It is with tears. Does he pray? The petition that is more than usually ardent and affecting is, "Have mercy on my son!—on my lost son! Does he hear that he is about to return, and that he is a new creature? His heart is transported with joy; his habitation cannot retain him, he goes forth to meet him, he discerns him when afar off, and no other eye can distinguish him; he runs, he falls on his neck, he kisses him, and he exclaims, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet!" Does he learn, that, far from home and its joys, he has died in his sins? He is seen, moving softly, like Israel's king, and the listener hears the sad accents breaking from his lips—"O, Absalom; my son, Absalom! would God I had died for thee! O, Absalom!—my son, my son!"

No; a father, worthy of the name, cannot forget a child. But a mother,—dear, tender, comprehensive appellation!—must especially be mindful of her babe, of her sucking babe! It is hers in such a way, that it must necessarily be uppermost in her fond remembrance. Yes, she

" ——— must from herself depart,
If she forget the darling of her heart ;
Her little darling whom she bare and bred,
Nurs'd on her knee, and at her bosom fed ;
To whom her every thought she seem'd to
give,
And in whose life alone she seem'd to live !"

If she be indeed a mother, and not a monster, she cannot so forget her afflicted sucking babe as not to have compassion on him. No ; then, if no other ear listens, hers are wide open ; his feeblest groan, his weakest sigh, finds an entrance, and pierces her heart. It is true, she may be so afflicted that she may not be able to notice any thing transpiring around her ; or, she may be dying, and incapable of noticing even a dear babe ; but even then, how often has a tender mother felt

" The ruling passion strong in death."

Ancient history tells us of such an one, who was thrown down with her little treasure in her arms, and when expiring, opened her dying eyes, and expressed her anxiety lest her babe should taste the blood flowing from her wounds rather than its wonted nourishment.

The love of a tender mother is great. But it is coldness itself, it has no glow of warmth, it is as nothing, when contrasted with the love of God. A mother may forget her afflicted sucking babe, says Jehovah ; " yet will I not forget my people." I, I, the omnipotent, omniscient, omnipresent, all-sufficient, all-gracious, promise-keeping, and unchanging God, will remember and bless thee, at all times, in all circumstances, and in all places ; in prosperity and adversity, in health and in sickness, in trouble and in joy, in life and in death.

" Behold !" he condescendingly exclaims, " I have graven, or delineated, thee on the palms of my hands ; thy walls are continually before me !" * — that is, Thou art ever before my eyes, so that I can never forget thee ; and I will not forsake, or cease to bless thee, or to appear in the methods of my providence and grace for thy salvation. Yes, be assured, however the enemies of my church and people may rage, or project their injury and ruin, be assured, that—

* In allusion to a practice common among the Jews in their captivity, of puncturing a figure of the Temple, where God dwelt, and where he revealed himself to his waiting people, in the skin of the palm of the hand, that they might be often reminded of it.

" Zion enjoys her monarch's love,
Secure against a threatening hour :
Nor can her firm foundations move,
Built on his love, and armed with power."

Yes, " thy children shall make haste ;" multitudes shall soon flock to Zion, as doves unto their windows." Thou shalt no more mourn, that thou art desolate, and that none come to thy solemn assemblies. No ; " I will glorify the house of my glory." Thy converts shall be numerous and beautiful as the dew-drops of the morning.

" Thy destroyers, and they that laid thee waste, shall go forth of thee ;" that is, all that can benefit, comfort, and honour thee, shall be added to thy community ; whilst all that will injure, annoy, and pain thee, shall be driven out of thy habitation. Haste, thou long desired, long prayed for, and happy day !

But Lowth gives a very different version of this consolatory verse,—

" They that destroyed thee, shall soon become thy builders ;
And they that laid thee waste, shall become thy offspring ;"—

That is, Thy inveterate enemies, who would have destroyed thy sanctuary ; and not have left one stone upon another ; who would have made thee an entire desolation, shall be transformed by my sovereign and efficacious grace, and become thy most attached and zealous friends ; yea, they shall regard thy welfare with the duty and affection of thy children. How often has this precious declaration been realized in the history of the church of the living God ! Was not this the case in his history who breathed out " threatening and slaughter" against the followers of Jesus, and against his glorious cause ? Did not he who, had his arm been sufficiently powerful, would have destroyed the temple of the living God, become, by mighty grace, its builder ? Did not he, the zealous labour of whose life was employed to lay it waste, become its " offspring ?" And has not this been the case in every age ? Zion, then, can never want friends, since the omnipotent Jehovah has engaged to transform even her enemies into her builders and her children.

The unchangeable love of God, then, to his people, is a solid ground of the most exuberant joy. Yes, God by this assurance, has comforted his servants. " Sing, O heavens, and be joyful, O earth ; and break forth into singing, O

mountains;" for all shall be well with Zion at large; "the gates of hell shall not prevail against her." Well might the prophet address her in the animated language, "Cry out and shout, O inhabitant of Zion; for great is the Holy One of Israel who is in the midst of thee!"

And all shall be well, both here and hereafter, with each one who belongs to the church of the living God. For he will never leave or forsake them. Having begun his good work in their hearts, he will assuredly perfect it. All things "shall work together" for their present and everlasting welfare. He will "give to them eternal life, and they shall never

perish, and none shall pluck them out of his hand."

O, then, do I belong to this city of the living God? Let me not, O my God, rest satisfied till I know that this is the case. Fain would I regard all other inquiries as vanity, compared with this. Lord, help me to do so.

"Saviour, if of Zion's city,
I through grace a member am,
Let the world deride or pity,
I will glory in thy name;
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys, and lasting treasure,
None but Zion's children know."

Southampton.

B. H. D.

POETRY.

THE REJOICING OF THE FREE.

A sound of rejoicing is borne o'er the wave—
'Tis the song of the captive, the voice of the slave;
'Tis the anthem of praise that sweeps over the sea,
To *Him* who hath willed that the slave should be free.

For the chains are all broken that bound him before
And the fetters that held him shall hold him no more;
And the arm of the tyrant is powerless now,
And the slave 'neath oppression no longer shall bow.

For the Lord hath looked down from his glory above,
And regarded the cry of the bondsman with love;
And hath sent forth the sound through the Isles of the West,
"The slave shall be free, and the weary shall rest."

There's a sound of rejoicing borne forth o'er the wave,
A voice from *His* throne who is mighty to save;
It speaks of a freedom more glorious, more blest—
It speaks of a sweeter, a welcomer rest.

To those who are burdened with sin and with woe,
It speaks of a comfort the world cannot know;
To those who are laden with guilt, and oppress'd,
It speaks of a Saviour in whom there is rest.

Oh! welcome this Saviour!—in Him there is peace,
He gives you from sin and its bondage, release;
He will lead thee in love to that heavenly shore,
Where the sorrows and troubles of earth will be o'er!

REVIEWS.

The Protectorate of Oliver Cromwell, and the State of Europe during the early part of the Reign of Louis XIV., illustrated in a Series of Letters between Dr. John Pell, Resident Ambassador with the Swiss Cantons, Sir Samuel Morland, Sir William Lockart, Mr. Secretary Thurloe, and other distinguished men of the time. Now first published from the Originals. Edited by ROBERT VAUGHAN, D.D., Professor of Ancient and Modern History in University College, London. With an Introduction on the Character of Cromwell, and of his Times. In two volumes, London: 8vo. pp. cxx. 972. Price 32s. boards.

HE who gives us an original document confers upon us a great favour. He affords us the means of judging for ourselves on the business to which it refers, instead of holding us in a state of dependence on his integrity, penetration, and freedom from prejudice. One of the chief causes of that depreciation of history by which it has been brought to partake so nearly of the nature of fiction is, that the minor historians have followed implicitly the larger, and the larger have followed implicitly their predecessors, so that mistakes and misrepresentations have been propagated and multiplied, and the light, instead of being transmitted pure, has come to us through a variety of coloured media. The same love of truth which leads us in matters pertaining to the doctrines and ordinances of Christianity to appeal inflexibly to the New Testament, leads us to desire in reference to secular and ecclesiastical history, to be put into possession as far as possible of original documents.

There is no period of English history to correct views of which documentary evidence is more necessary, than the period to which these volumes refer; and no person respecting whom it is less safe to trust to the representations of fashionable writers, than Cromwell. Dr. Vaughan justly observes,

"In forming our judgment concerning the conduct and character of Cromwell in connexion with these apparently vulnerable points in his career, it should be remembered that history has hardly another man of whom so much has been written, and so little with a friendly hand. The royalists, the Presby-

terians, and the republicans had only one passion stronger than their hatred of each other, and that was their hatred of Cromwell. Yet nearly all we know concerning the person so regarded by them is derived from one or other of these parties. Nor even to our own time has any writer taken up this topic, possessing the information, the impartiality, and the other requisites necessary to subject the testimony of these passionate and often unprincipled witnesses, to fair scrutiny and abatement."—p. lxxxviii.

That many of Cromwell's acts were unjustifiable, and that in some particulars there was an habitual discrepancy between his temper and the temper becoming an humble follower of Christ, cannot be denied. But there is one point of view in which he may be safely held up to admiration: he was the champion of religious liberty. The weapons of his warfare were carnal; but there was no object for which he fought more sincerely and constantly than for general freedom of worship. Universal liberty of conscience he adopted as his principle; and the practical limitations of this principle in which he concurred, were such as he was compelled, or thought himself compelled to adopt, by existing circumstances. The restrictions upon Roman Catholics and Episcopalians were laid upon them, not as quiet religionists, but as determined opponents of religious liberty in others. "The Protector," says one of the most strenuous royalists of the times, "indulged the use of the Common Prayer in families, and in private conventicles; and it cannot be denied that churchmen had a great deal more favour and indulgence than under the parliament, which would never have been interrupted had they not insulted the Protector, and forfeited their liberty by their seditious practices and plotting against his person and government." At home he carried his principles as far as the prevailing spirit of friends and foes would allow; and abroad, he was regarded as the steadfast ally and patron of all who were struggling with ecclesiastical tyranny. The documents made public in these volumes exhibit him as the hope of the oppressed professors of the reformed faith in every part of Europe, and especially as the

friend and effective benefactor of the persecuted Protestants in the valleys of Piedmont.

"That people known by the name of the Vaudois, were descended from the ancient Waldenses, who long before the age of Luther, had distinguished themselves by the avowal of opinions on theology, and on matters of ecclesiastical polity, in substance the same with those which have since become known under the name of Protestantism. In the age of Cromwell, the Vaudois were the subjects of the Duke of Savoy, who, in 1653, confirmed them in their possessions and in their religious privileges, within the limits to which they were then extended. But, in the following year, the duke began to question the right of this class of his subjects to certain portions of territory occupied by them; and that their expulsion from the districts to which this exception was taken might be accomplished with the show of legal proceeding, a decision was obtained by the duke in his own favour, from his 'master auditor,' Gastaldo, doctor of civil law, and conservator-general of the holy faith. This decision, which was pronounced without any hearing of the Vaudois in their own cause, and solely upon the evidence brought against them, was published, to the great astonishment and dismay of the people of the valleys, on the 25th of January, 1655.

"The court of Savoy, in their subsequent defence, describe this proceeding as characterized by great equity and humanity. But there is enough disclosed in the facts acknowledged by those with whom it originated, to show its real temper and design. All persons willing to profess themselves Catholics were to remain in the prohibited districts without molestation; but all who were not prepared to make that profession were to remove beyond the limits mentioned, in three days, on pain of death, exception of any kind, whether on the plea of sex, age, or infirmity, being strictly excluded. It must be remembered, moreover, that the three days mentioned were from the 25th of January, which exposed the inhabitants of the eight districts named in the decree to all the misery of homelessness amidst the severity of an Alpine winter. After proceeding in this manner, the Savoy government gravely maintained, that any show of opposition to an exercise of authority so manifestly just, and so considerate in all respects of human infirmity, could be nothing less than a most ungrateful and wicked rebellion.

"The people who were thus compelled to escape for their lives, lingered in the neighbourhood of the settlements to which this proscription did not extend. Their sufferings excited the compassion of their brethren, who could hardly fail to look on the same fate as

probably awaiting themselves. Meetings for conference were accordingly held, at which it was resolved that the proscribed and the exempt should join in a firm, but respectful remonstrance to their sovereign, and that the exiles in the mean time should by no means consider their homes as forfeited. But these meetings were denounced by the government as seditious, and were seized upon as a pretext for quartering soldiers on the inhabitants of the valleys not included in the proscriptive edict. By this means the people would probably be goaded into acts of resistance which would afford a further pretence for resorting to violence. On the approach of the military the people fled from their habitations, and the obtruders became straitened for the means of subsistence. The fugitives declared that, considering the manner in which their brethren affected by the decree of Gastaldo had been treated, they could not avoid serious apprehension with regard to the probable consequences of placing themselves in the hands of the military by receiving them to quarter among them. If their prince would allow them to remain in his dominions, they were prepared to pledge themselves to every expression of loyalty and obedience; but if, as appeared only too probable, his royal highness had determined no longer to tolerate them, they besought him with all humility, to give them time to depart with their wives and children, and to seek some other place of abode as providence might direct. But it soon became manifest that the object of their prince was not to scatter, but to crush them.

"Some of the people who had fled from the valleys of San Giovanni and La Torre, took up arms, and an encounter occurred at the latter place between a party of the Piedmontese, and the troops sent into those parts by the Duke, under command of the Marquis Pianezza, his minister of state. During the next three days, the marquis employed himself in laying waste those deserted valleys. His next object was to prevail, partly by pointing to these effects of disobedience, and partly by the use of fair speeches, upon the inhabitants of Agrogna, Bobio, and other places, to receive his troops as friends. The majority of the people fell into the snare thus laid for them. A few days served to show that their worst suspicions concerning the intentions of their enemies were well-founded. The soldiery found or created causes of complaint, and scenes of carnage and iniquity ensued which are too revolting for description. Churches were given to the flames, and all who had fled to them for safety. Whole families were slaughtered together. Men, women, and children, were hunted down upon the rocks and heights like beasts of prey, and as in sport. Not a few were destroyed by the most horrible tortures that a

malignant ingenuity could devise. The persons of the sufferers were often violated before they were put to the sword, and compassion was alike denied to the feebleness of age and the infant in the womb. The humane mind would be relieved in being able to discredit such relations; but this is not possible in the present case, without doing violence to the most acknowledged laws of historical testimony, and reducing the story of the past to a chaos of uncertainties.

"Neighbouring protestants, particularly those of Geneva, interposed in loud reprobation of this outrage; and the check thus given to the demon of intolerance was followed by the interference of Cromwell, who received news of these barbarities a few weeks after they had been perpetrated. 'The sufferings of these poor people,' he said, 'lay as near or rather nearer to his heart than if it had concerned the nearest relations he had in the world.' Morland was dispatched on their behalf to the court of Turin; Pell was instructed to use his influence in their favour as resident ambassador with the protestant cantons of Switzerland; and Milton was employed to address letters to the Duke of Savoy, and to the kings of Sweden, Denmark, and France.

"The Duke of Savoy was displeased and alarmed on finding the attention of protestant Europe thus pointed to his conduct. It was generally believed that his royal highness had acted in this matter principally under the influence of his mother, who was sister to the King of France. Cromwell wrote to Louis and Mazarin, stating that one condition of the treaty then in progress between him and France, must be a redress of the wrongs inflicted by the Duke of Savoy on his protestant subjects; adding, that it became the King of France the more to interfere in this business, as it was well known that some of his own troops had been employed in the pious work of putting down the heretics of the valleys. Louis replied, that such an employment of his soldiers was without any order from him, and contrary to his wishes; and that the conduct of the Duke of Savoy, who was an independent sovereign, was not a matter of which he could be competent to take cognizance. But Cromwell reminded his Christian Majesty of what he might readily accomplish, and of what was expected from him, and did so in terms which disposed him to promise that his best offices should be employed to bring about a satisfactory settlement of the dispute between the duke and the protestants of the valleys. Louis, after showing a strong disinclination to act at all in this affair, now moved with a precipitation which equally justified suspicion. The duke consented to leave his claims subject to the arbitration of the King of France, and under the mediation of Servien, the French ambassador, and of the four ambassadors from the protestant cantons

of Switzerland, terms of peace were offered to the deputies of the Piedmontese at Pignerol, which they were prevailed upon to accept. These terms were much more favourable than would have been submitted to them had not the interference of Cromwell attracted so much attention to their wrongs. But it was foreseen that larger concessions would be demanded, and a more jealous scrutiny extended to the language employed in the articles of this treaty, if it should be procrastinated until the arrival of the special ambassadors deputed from England, and from the States-general of the United Provinces. Cromwell spoke of the treaty of Pignerol, from the first, as a smuggled treacherous proceeding, and the subsequent conduct of the Savoy government confirmed every suspicion entertained concerning its sincerity. So ambiguous was much of the language adopted in that treaty, that its articles were afterwards pleaded in support of many acts of oppression, precisely of the kind which it was supposed they had been framed to preclude. But Cromwell, as the following documents will especially show, never ceased to watch and check the malevolence of their enemies; and, though they continued subject to many grievances, no attempt was made to renew the atrocities of 1655. It should be added, that the collections made for their relief in the churches throughout England, amounted to nearly forty thousand pounds. These monies were transmitted to them in several payments, and appear to have been distributed with humanity and discretion."—pp. cviii.—cxiv.

The most interesting of the letters now before us relate to these transactions. They are published from the originals in the Lansdowne collection of manuscripts in the British Museum, and elucidated in some cases by short notes from the pen of Dr. Vaughan. The preliminary dissertation is not very closely connected with the documents; but it is well written, and it furnishes a series of skilfully executed portraits of the leading statesmen, on both sides, in the sad struggle which preceded the Protectorate.

A Commentary on the Acts of the Apostles, in the Catechetical Form; for the use of Families, Schools, and Bible Classes. The first of a Series. By JOHN MORISON, D.D., Author of "An Exposition of the Book of Psalms," &c. "Counsels to Young Men on Modern Infidelity," &c. London: 18mo. pp. 406. Price 4s. cloth.

A MINISTER who has recently become president of a theological institution in Canada, having visited Germany before

he departed from Europe, had an interview at Halle with the celebrated Gese-nius. In the course of conversation, the Englishman had occasion to explain the peculiarities of his Baptist countrymen; when the erudite Professor, on learning that they administer baptism by immersion, and only to such as personally desire it, exclaimed—"How very like the practice of the first Christians!"

Dr. Chalmers, who has just published the second volume of his *Lectures on the Epistle to the Romans*, commences one, on part of the sixth chapter, in the following words: "The original meaning of the word baptism is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration in the apostle's days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality."

As, however, some of our pædobaptist brethren in England maintain that it is uncertain what was done by the apostles when converts were baptized, but that whatever it was, it was probably something distinct from immersion, we are always glad when they assign the reasons of their belief. Especially are we delighted when any one does so whose justly acquired reputation gives authority to his words, and recommends his decision. For, if the opinion stood alone, it would demand a degree of deference which it does not always acquire when accompanied by the reasons as-

signed for it, as we sometimes find, when the balance is carefully adjusted, that the levity of the reasons neutralizes the effect which would otherwise be produced by the weight of the name. Dr. Morison is well known to be a man able to render a reason for any opinion that he espouses, when there is one to be rendered: he knows how to select one or two of the most forcible from the mass, when reasons are abundant; and when they are scarce, he is able to say "all that can be said." The latter is the course which he has adopted in answering some questions relating to baptism in this volume. Respecting the baptism of the three thousand, on the day of Pentecost, he proposes the question, "Is it at all probable, that the multitude of new converts were baptized by immersion?" and, if he does not in answering it say any thing very forcible in favour of his non-immersion theory, he does his best, in saying "all that can be said." This is his reply:

"All that can be said is, that considering the scarcity of water in Jerusalem, and the limited number of administrators, it is highly improbable."—p. 29.

The scarcity of water in Jerusalem! What! the chosen city of that land which Moses eulogized as "a land of brooks of water, of fountains and depths that spring out of valleys and hills," was it so miserably supplied with water as to be destitute of a few natural or artificial baths? In a climate in which frequent bathing is a luxury, almost a necessary of life; among a people whose ritual prescribed, on occasions which must have been continually happening, that they should bathe themselves in water and remain unclean till evening; in a metropolis which had been beautified and rendered commodious for its inhabitants by successive powerful and wealthy kings; in the city in which Solomon had "made pools of water," and Uzziah had "dugged many wells," or as the margin has it "cut out many cisterns," could there be such an appalling scarcity of water? We should have thought that the whole number of believers might have been immersed with ease in that pool which had five porches, and in

"——— Siloa's brook, that flowed
Fast by the oracle of God."

This, however, is only half of that which "can be said." Conjoined with

it is "the limited number of administrators." But, including Matthias, there were twelve apostles, to say nothing of others who might with propriety engage in this work. This would give an average of two hundred and fifty converts for each apostle. What would our brethren in the West Indies say, if told that two hundred and fifty were too many for one person to baptize in an evening? They have experience in the baptism of hundreds, and they will tell us, that the time required for the deliberate immersion of two hundred and fifty, with the recital of the customary words over each, is about one hour and twenty minutes. Less than forty minutes, it was remarked, on one occasion, were occupied by Mr. Philippo in baptizing one hundred and twenty-nine persons at Spanish Town. "All that can be said," then, respecting the improbability of the immersion of the three thousand amounts to just nothing. After listening to it, we are still left to judge of the nature of the action from the meaning of the word used to describe it.

The baptism of the Ethiopian treasurer is, however, narrated more circumstantially. Here, therefore, Dr. Morison seeks light; but, unhappily, he finds none.

"In the account of the eunuch's baptism, is there any direct proof that an immersion took place?

"No; for the preposition rendered *into* is frequently translated *to*; and even if they went into the water, it does not follow that an immersion took place; inasmuch as it is said that Philip went *into* the water, as well as the eunuch. When it is said, that they came up out of the water, it must be borne in mind, that the passage would have been equally well translated had it been said, that they came up from the water.

"The probability is, that they both stood in the water, and that Philip poured water on the head of the eunuch."—p. 111.

The probability is, then, that they wetted their feet very unnecessarily, and performed a solemn work in a very ludicrous manner. That one of them should go into the water for such a purpose seems strange; but that they should both go in, to obtain the small quantity which was needed to pour upon the eunuch's head, is a supposition that attributes to them a fondness for going into the water greater than we ever observed in the most zealous Baptist. Another probability is, that Dr. Morison

does not feel much confidence in his Greek criticism; else why does he teach, that notwithstanding such criticism, "the probability is, that they both stood in the water." Indeed, a man of his reading must be aware that the criticism, which is not new, is one which scholars of the highest reputation have treated with very little reverence.

Having failed to obtain the required information from this detailed account of a primitive baptism, the author however perseveres in his researches; and at length meets with something on which he can look with complacency, in a case in which no details whatever are furnished. Searching for evidence against immersion, as diligently as a Jew searches for leaven in preparing for the passover, he comes at length to the history of Cornelius; and here, though he cannot find a proof, exactly, which would have been most pleasant, yet he finds two presumptions.

"What presumption is here supplied against baptism by immersion?

"1. The mode in which Peter speaks of the element, 'Can any man forbid water?' That is, the use of it in baptizing these persons. The language seems to convey the idea of Peter's taking and using the water for the purpose of baptizing Cornelius and his friends, and not the idea of taking Cornelius and his friends, and applying their persons to the water by an act of immersion. 2. The fact, that all this was done in Cornelius's house, seems to militate against the idea of an immersion, in the ordinary sense of the term."—p. 156.

There is a difficulty in dealing with each of these presumptions, which we will candidly acknowledge. That respecting the use of the word "forbid" must be conclusive to all who understand, that to forbid a man your house is to give orders that he shall not carry it away; that forbidden ground is ground that must not be removed; and that to fish in forbidden waters is to throw your net into waters which you may approach, but which you must not transport to your own premises. In respect to the second, the difficulty arises from our want of acquaintance with the document whence Dr. Morison learns that the baptism took place in Cornelius's house; as in the Acts of the Apostles nothing of the kind is stated. There we are not even told that it took place at all, but are left to infer it from the direction given by Peter.

It is remarkable, that in this Commentary on the Acts of the Apostles, though the attention of the author has been so pointedly directed to baptism, yet he has not brought before his readers any example of the baptism of infants. Among the numerous questions which he proposes and answers, we do not observe one relating to this subject. As he intends to favour us, at no very distant day, with other specimens of a similar character, we therefore solicit his attention to a passage in the last number of the Oxford Tracts for the Times, in which it is alleged, that if it be a good argument against the truth of the apostolical succession, and similar doctrines, that so little is said about them in Scripture, this is quite as good an argument against infant baptism, the establishment of the church, and several other practices. One paragraph ends with a question which we would particularly press upon his consideration, and when he is

making his list of questions, he will perhaps have the goodness to place it among them. It is this: "There is not a single text in the Bible enjoining infant baptism; the Scripture warrant on which we baptize infants, consists of inferences carefully made from various texts. *How is it St. Paul does not in his Epistles remind parents of so great a duty, if it is a duty?*" The solution of this difficulty which the authors of the Oxford Tracts would give, is, that the Scripture is not alone a sufficient rule of faith and practice; but this is not a solution which will satisfy Dr. Morison. We ask him, then, for one more congenial with his Protestant principles. It is a question which deserves a prominent place in the first Catechetical Commentary on an epistle that he publishes: "*How is it St. Paul does not in his Epistles remind parents of so great a duty, if it is a duty?*"

BRIEF NOTICES.

Illustrations of the Bible from the Monuments of Egypt. By W. C. TAYLOR, LL.D. London: 16mo. pp. 200. Price 6s. 6d. cloth, gilt.

Ancient Egypt, having been summoned from the darkness in which it had been enveloped nearly three thousand years, has come forth and offered a new tribute of glory to the God of Aaron and Moses. The sculptures in tombs and temples which have recently been disinterred and examined by English, French, and German literati, exhibit to view the customs and arts of men who obeyed the Pharaohs, and furnish some historical notices of their achievements. Magnificent and expensive works have presented these discoveries to the eyes of the wealthy few; but in the volume before us many of them are given in a form in which elegance is combined with cheapness. "The coincidences here collected will be found," as the author observes, "to illustrate the state of society in the patriarchal ages; to elucidate many obscurities in ancient authors, both sacred and profane; and, what is of infinitely greater value, to confirm the historical accuracy of the Pentateuch, and the truth of many prophetic denunciations." The wood-cuts are in number about one hundred, and a copious list of texts illustrated is prefixed. The volume is equally fit for the study or the drawing-room.

VOL. II.—NEW SERIES.

Conscience, considered chiefly in reference to Moral and Religious Obligation. By the Rev. JOHN KING, M.A., Incumbent of Christ's Church, Sculcoates, Hull. London: 12mo. pp. 315. Price 5s.

The Offices of Conscience—the authority of Conscience—the power of Conscience—a deceived Conscience—a Conscience convinced of sin—a Conscience sprinkled by the blood of atonement—a good Conscience—the means essential to the maintenance of a good Conscience—and the joy arising from the testimony of a good Conscience, are the principal topics of this volume. The author appears to be well read in the writings of others who have treated on the subject, and on kindred themes, and he keeps in view continually the principles of evangelical truth. Some of the questions discussed are of a nature which admit of diversity of opinion among judicious and devout men; the author's design, however, is "rather practical than theoretical," and its general tendency is excellent.

Christian Truth: A Family Guide to the chief Truths of the Gospel; with Forms of Prayer for each day in the week, and private devotions on various occasions. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Foolscape 8vo. pp. 548. Price 6s. cloth.

The author tells us, that "the ignorance

among many in his parish of the first principles of divine truth, and the importance of bringing that truth before them, in a simple, easy, and devotional form, led him to prepare this work for their use;" and it appears to be well adapted to his purpose. He is a churchman, and as such, he naturally adopts a different language in respect to some topics from that which we should employ; but his churchmanship is not exhibited ostentatiously or offensively in this volume. We know nothing from private information of his present views or habits; but, comparing some of his publications which have recently come before us, with some which he issued a few years ago, we indulge the hope that Mr. Bickersteth exhibits the somewhat rare spectacle of an evangelical clergyman who is less exclusive in his system than formerly. If it be so, we can assure him, that we are quite prepared both to welcome and to reciprocate any feelings of goodwill that may be perceptible in our brethren of the episcopal church. While we disapprove of the incorporation of that church, or of any other, with the political institutions of the country, believing it to be injurious both to religion and to the state, we can cordially unite with him and his parishioners in praying, "O heal the divisions of thy people, and so pour thy Spirit upon thy church that all may be of one mind and one heart."

Light: its Properties and Effects. London: 16mo. square. pp. 192. Price 3s. 6d. cloth gilt.

This work differs materially from those which the Religious Tract Society has been accustomed to publish. Its contents are principally philosophical and scientific, though illustrations of Scripture and pious observations are interspersed, which impart to it a pious character. But when we recollect how common it has been to give an irreligious bias to works on similar subjects, we cannot regret that the conductors of that influential society should have added another department to their diversified exertions. Educated young people will be delighted and improved by the instruction this volume affords, and the tasteful manner in which it is presented to the eye.

Memoir of William Knibb, Son of the Rev. W. Knibb, Missionary, who died at the Refuge, near Falmouth, Jamaica. By JAMES HOBY. London: pp. 69. Price 1s. 3d. cloth.

The unexpected loss of his son, who had attained the age of twelve years, and whose spirit was congenial with his own, was a severe trial; but the bereaved father had the consolation of being able to believe that his child had been prepared to join a purer and happier society than any that earth affords. It had been Mr. Knibb's desire, that either in Jamaica or Africa, his son might be a missionary to the descendants of Ham; and

when, not many days before his removal, he distinctly and solemnly told his father that he had made up his mind, if it were the will of God, to be so employed, the father "felt as if his cup of happiness was full." But Christ was to be magnified in his body, not by his life, but by his death. In compliance with Mr. Knibb's wishes, Dr. Hoby undertook to weave into a narrative the notices with which he was furnished respecting this amiable youth; and by blending with them illustrations of the slavery in the midst of which the child had lived, and of the progress of emancipation, in which he had been deeply interested, he has produced a work which will take its place among the best books of the kind. The pecuniary profits will be applied to the support of the Wilberforce schools at the Refuge.

Sorrowing, yet Rejoicing: or Narrative of Recent Successive Bereavements in a Minister's Family. Edinburgh: 18mo. pp. 126. Price 1s. 6d. cloth.

In the space of six weeks, with no previous anticipation of such a trial, the writer, who dates from the Manse of G.—Inverness-shire, was called to deposit in the grave the remains of four beloved children. He has given an interesting account of them, which we are only restrained from placing in our list of works approved, by two or three pages of eulogy on infant baptism, in the divine origin of which the good man appears to be a sincere believer.

The Life and Character of St. John the Evangelist and Apostle. By F. A. KRUMMACHER, D.D. *A work chiefly intended for Young Christians. Translated from the German. With a preliminary Dissertation on German Theology.* By the Rev. John W. Ferguson, A.M. *Minister of St. Peter's Episcopal Chapel, Edinburgh.* Edinburgh: 1839. 16mo. pp. 107. Price 2s. 6d. sewed, gilt.

As we have deemed it our duty to offer strictures on some of Dr. Krummacher's other performances, it affords us great pleasure to say, that we have found in this very little to censure, and very much to admire. It is pervaded by a spirit of simplicity, fidelity, and tenderness, which accords well with its design as a portraiture of that disciple whom Jesus loved.

The Life and Times of the late Countess of Huntingdon. The Materials furnished by a Member of the Huntingdon Family. Part I. London: 8vo. pp. 96. Price 2s.

Lady Huntingdon was an extraordinary woman, and the example which she set of devotedness to the service of Christ, is well adapted to enkindle the zeal of others, and excite them to activity. We trust, therefore, that this work will be useful; and if the first part is a fair specimen we are sure it will be interesting. It abounds in incidents relating

to the nobility of her day, and to many eminent ministers of various denominations. Eight monthly parts are to comprise the work. A beautiful portrait of the Countess is given in the first.

Sixteen Select Idyls of Theocritus; chiefly from the text of Meineke: with English Explanatory Notes and copious Indexes. By D. B. HICKIE, LL.D., Head Master of Archbishop Sandys' Grammar School, Hawkshead. For the use of Schools. London: Post 8vo. pp. 163. Price 6s. cloth.

This work corresponds in every respect with the edition of Longinus which we noticed in December. Theocritus is accounted the chief of the pastoral poets: he was born at Syracuse, and flourished about 280 years before the Christian era. It is believed that he was acquainted with the Alexandrine version of the Old Testament, and that to that source some of the graces of his most finished pieces may be traced.

A Practical View of the prevailing Religious system of Professed Christians in the Higher and Middle Classes of Society, Contrasted with Real Christianity. By WILLIAM WILBERFORCE, Esq. With an introductory Essay. By DANIEL WILSON, D.D., Lord Bishop of Calcutta. Glasgow: 8vo. pp. 136. Price 1s. 4d.

The Imitation of Christ. By THOMAS A KEMPIS. Translated from the Latin, by JOHN PAYNE. With an introductory Essay. By THOMAS CHALMERS, D.D., LL.D., Professor of Theology in the University of Edinburgh, &c. &c. Glasgow: 8vo. pp. 85. Price 1s.

Many of our readers are acquainted with a series of publications sent into the world during the last few years by Mr. Collins, of Glasgow, entitled *Select Christian Authors with Introductory Essays*. It has comprised many excellent books, and, in some cases the essays prefixed have added materially to their value. A cheap edition of them, with small type, in double columns, is now in progress; and the two well-known works at the head of this notice constitute the first numbers.

The Christian Treasury of Standard and Religious Works; being Productions of the most celebrated Divines and Moral Writers of the past and present century. Unabridged. Part I. containing four and a half Twopenny Numbers, Bunyan's Pilgrim's Progress, with five engravings. London: pp. 67. Price 9d.

The whole of the *Pilgrim's Progress* for nine-pence! This is a wonderful and pleasant sight; but it is a pity that the woodcuts, being placed one at the commencement of each weekly sheet, are not in immediate connexion with those portions of the narrative which they are intended to elucidate.

RECENT PUBLICATIONS

Approved.

Martha: a Memorial of an only and beloved Sister. By ANDREW REED, D.D., author of "No Fiction;" a Narrative founded on Fact. Third edition. London: 8vo. pp. 370. Price 6s. cloth.

The Example of Christ: a course of Sermons by the Rev. JOHN BICKERSTETH, M.A. Rector of Sapcote, Leicestershire, and Chaplain to the Right Hon. Lord Langdale. London: 1838. 12mo. pp. 123. Price 3s. cloth.

Journal of Three Voyages along the Coast of China in 1831, 1832, and 1833, with notices of Siam, Corea, and the Loo-Choo Islands. By CHARLES GUTZLAFF. To which is prefixed an Introductory Essay on the Policy, Religion, &c., of China. By the Rev. W. Ellis, author of "Polynesian Researches," &c. Third edition. London: 8vo. pp. 312. Price 7s. cloth.

Christian Literature. A Practical Treatise on Regeneration. By JOHN WITHERSPOON, D.D. Principal of Princeton College, New Jersey. Edinburgh: 8vo. pp. 68. Price 1s. 2d.

Ward's Library of Standard Divinity. The Redeemer's Tears wept over Lost Souls. By JOHN HOWE, A.M. Reprinted from the edition of 1684. London: 8vo. pp. 36. Price 9d.

Noah's Ark. A Lecture to Young Men and Others, at the Rev. W. Chapman's Chapel, Greenwich, on the evening of December 6, 1838. By the Rev. JOSEPH BELCHER, Minister of Bunyan Chapel, Lewisham Road; author of "Interesting Narratives from the Sacred Volume," &c. &c. London: 8vo. pp. 20. Price 6d.

Secession Justified: or a Brief Narrative of Events and Inquiries which led the Author to withdraw from the Church of England. By PHILAETHES: London: 1839. 12mo. pp. 108. Price 2s. 6d. cloth.

The Little Book of Knowledge. London: 16mo. square, pp. 153. Price 3s. half bound and gilt, with plates.

A Catechism of the British Constitution; explaining the Origin, Progress, and Present State of the several branches of the Legislature, and of the Institutions for the Administration of Justice in England, Scotland, and Ireland. By a Member of the Faculty of Advocates. Edinburgh: 1839. 18mo. pp. 72. Price 9d. sewed.

The Servants' Magazine, under the Superintendence of the Committee of the London Female Mission. Vol. I. London: 12mo. pp. 112. Price 1s.

Socialism, as a religious Theory, Irrational and Absurd, the First of Three Lectures on Socialism (as propounded by Robert Owen and others), Delivered in the Baptist Chapel, South Parade, Leeds, Sept. 23, 1838. By JOHN EUSTACE GILES, Minister. Third Thousand, Revised and Corrected. London: 16mo. pp. 48. Price 6d.

The Sacred Diary; or Select Meditations for every part of the Day, and the Employments thereof. By WILLIAM GEARING, Rector of Christ Church, Southwark in Surrey, A.D. 1688. London: (Tract Society) 12mo. pp. 164. Price 1s.

Missionary Records. Northern Counties. London: (Tract Society) 12mo. pp. 295. Price 2s. 6d.

Parental Care for the Salvation of Children Explained and Enforced: with Advice on their Religious Education. By the AUTHOR OF "PERSUASIVES TO EARLY PIETY." London: (Tract Society) 12mo. pp. 204. Price 1s. 6d.

INTELLIGENCE.

AMERICA.

RELIGIOUS STATISTICS.

Ministers.—The total number of ministers of all the various religious denominations in the United States, as far as can be ascertained, not including the local preachers of the Methodists, nor the ministers of the Friends, may be about 13,000. A large part of these, however, are uneducated, and but poorly qualified for their work. The members of the different churches are estimated at 1,900,000. The number of communicants belonging to the Baptist denomination in the United States and the British provinces, as stated in the Baptist Triennial Register for 1836, is 517,523; the number in England and Wales, 140,000; in the world, 696,692. The Methodist Protestants of the United States have near 680,000 communicants; the Congregationalists, 140,000; the Presbyterians, under the care of the General Assembly, 250,000. The number of communicants in several of the smaller denominations, is not known.—*American Biblical Repository.*

COLLEGES.

The number of organized colleges in the United States, is between eighty and ninety. About seven or eight are under the direction of Baptists; seven of the Episcopalians; seven of the Methodists; six of the Roman Catholics; and one of the Universalists. The remainder, about sixty, of the Congregationalists and Presbyterians, thirteen, containing 2,600 students, in the Southern and South-Western States, and the district of Columbia; and thirty, with about 2,300 students, in the remaining states. Yale College has the largest number of students. Amherst and Union are about equal in point of numbers; and Harvard University is the fourth. The students mentioned in some of the Southern and Western colleges, include those in the preparatory departments. The number of Law Schools in the United States is eight, with 214 students; Medical Schools, twenty-three, with 133 professors, and 2,100 students; the Theological Seminaries, about thirty-five, with eighty professors, and 1,400 students.

The number of volumes in the college libraries of the United States is about 800,000. In students' libraries, 120,000. In the libraries of the theological seminaries, 80,000. In other public libraries, 300,000. Total number of volumes, 800,000. The

Philadelphia library has 44,000 volumes; the Harvard University, 42,000; the Boston Athenæum, nearly 30,000; the New York City Library, 25,000. The best theological library in the United States is that of the Andover Theological Seminary, containing 13,000 volumes. A well selected and very valuable library has just been purchased in Europe, by Professor Stowe, for Lane Theological Seminary. Some of our libraries contain numerous pamphlets, maps, &c. Harvard University has a collection of 10,000 maps, charts, and views. There is a great deficiency, however, which has been supplied at Cambridge, and it is about to be at Andover, and at the library of the American Antiquarian Society, at Worcester, Massachusetts.

EDUCATION SOCIETY.

Summary of the 22nd Year.

Receipts, 55,560 dollars, 71 cents, (£12,523, 13s.) Of this sum, 37,848 dollars 88 cents were earned by the students; and 4,467 dollars 93 cents were refunded by beneficiaries, making a total of 30,555 dollars 74 cents so refunded.—Payments, 68,861 dollars, 86 cents (£15,499, 2s.).

Beneficiaries, 283 in ten Theological Seminaries; 588 in forty Colleges; 270 in eighty-one Academies, or under private instructions, amounting in all to 1041; of these, 617 were assisted at various institutions in the New England States; 325 at others in the Middle States; and 199 at those in the Western. The Beneficiaries admitted during the year were 203; the total from the beginning have been 2,993.

BAPTISM OF PROFESSOR JEWETT.

An interesting account of the process by which Professor Jewett, of Marietta College, Ohio, has been led to embrace our views of baptism, is contained in the following letter, which he addressed to a friend in New Hampshire, and which has subsequently appeared in some of the American Periodicals. It is dated, July 7, 1838.

"About eighteen months ago, an elder of the Presbyterian church to which I was preaching, in the county, became a Baptist. On the occasion of his baptism, the minister of Marietta preached on the peculiar sentiments of his own denomination. This sermon disquieted some of the church, and the session requested me to preach a discourse in answer to my Baptist brother. I declined, saying, I had not thought of the

subject since I left Andover, and had no time for preparation. In a few days, the session repeated the request, saying the sermon must be preached, as two or three members of the church were about to ask a dismission to the Baptists. Finding this to be the case, I informed the church of my purpose to prepare a sermon as soon as practicable, and requested them to remain quiet till they should hear what I might have to say.

"Thus compelled to undertake the matter, I determined to enter into an examination of the whole subject with a spirit of candid inquiry; to take it up just as if I had never heard or read any thing on either side. Not that I expected to find any difficulties in the way of my own opinions; on the contrary, I anticipated an easy victory over my opponent, and the more decisive because of the candour with which I proposed to examine objections. In commencing the investigation, I took up Professor Stuart on *Baptizo*, the ablest work on the mode of baptism. The inquiry before me was, what is the meaning of the words of Christ, in instituting Christian baptism? In following the researches of the learned Professor, I was astonished to find the accumulated evidence which he had collected against my views, and in favour of the Baptist interpretation. I went over the ground again and again. I laid aside his work and entered into an original investigation of the subject, independently of all authors, going through the whole range of classic writers, and over the Hebrew of the Old Testament. I pushed my inquiries to the utmost limit of my sources of information, and of my own capacities; and, the farther I prosecuted them, the stronger was the evidence in favour of my opponent. I would now have gladly abandoned the whole subject, but conscience would not permit me. Thus I laboured for several months, till at length, sorely against my will, I was compelled to conclude that *immersion*, and that only, is Christian baptism. As to the *subjects* of baptism, I feared difficulty, for when at Andover I did not easily satisfy myself on that point. However, I took Dr. Woods' treatise, and read it with intense eagerness, and with the utmost anxiety to find confirmation of my long cherished opinions. I soon perceived that if the Doctor's premises were admitted, his conclusions were irresistible. But I could not at once admit the premises. I could not avoid the impression, that the commission of the Saviour, which Baxter calls the 'Law of the church,' that is, by which the church is constituted, ought clearly to show who should belong to Christ's church, and how they should be admitted. I could not, therefore, think with Dr. Woods, that I was at liberty to receive

infant baptism 'on proof made out in another way' than by the evidence of Scripture. I read Dwight, and Scott, and Henry, and Doddridge, and Barnes, and Stuart, and Knapp, and Calvin, and the German Commentators, &c. &c.; but the more I read, the greater was the obscurity in which the subject was involved. I wandered for months in the labyrinths of the Abrahamic covenant, the connexion between the old and new dispensations, the substitution of modern for ancient rites, &c.; till, at last, I was compelled to take the Bible in its simplicity, and acknowledge that the word of God represents believers, and them alone, as the proper subjects of gospel baptism.

"To the above conclusions I was forced by the power of truth, and in defiance of the resistance of education, prejudice, church relations, college connexions, and temporal interests. And as I could not *escape* them, I then resolved to postpone the results as long as possible. I could not bear to think of changing my denominational ground. But soon communion came, and I dared not go forward, as I verily believed myself unbaptized.

"To avoid the excitement in college and in town, it was thought desirable to take public steps as soon as possible, and accordingly on the Sabbath, June 24th, I was solemnly 'buried with Christ by baptism' in the waters of the Ohio. It was a season of great solemnity, and of serene, tranquil enjoyment. I found it pleasant to manifest my love for the Saviour, by endeavouring to keep his commandments. Since that time, also, I have been happy in reflecting on the steps I have taken."

FRANCE.

THE BAPTIST BRITON MISSIONARY SOCIETY.

It has been long known in this country that a considerable portion of the inhabitants of Britany, in France, use a language called the *Brethoneg*, which is a dialect of the Welsh tongue. The people who use this language are said to be the descendants of a colony which emigrated from this country about the middle of the fifth century. In number they are supposed to approach a million, and we are informed that about five hundred thousand of them understand no language but the *Brethoneg*. In religion they are Catholics of the most superstitious character, as their ignorance of the French language has prevented them from imbibing the loose notions which have prevailed in France, since the time of the Revolution. As far as we can learn, they never had the Scriptures of truth printed in their language,

until the year 1827, when the New Testament was translated into it from the Vulgate Latin (which we well know to be but an imperfect version), by the late Mr. Le Gorridee, and published at the expense of the British and Foreign Bible Society.

The Baptist churches in Wales contemplated a mission to that country ever since the cessation of hostilities between France and England, and with this view they sent the Rev. W. Rogers, now of Dudley, to Britany, about the year 1819. But owing to the difficulties which presented themselves at that time, Mr. Rogers returned; and another effort which was made by a benevolent gentleman at his own expence, proved equally unsuccessful; so that nothing efficient was done for Britany until the year 1834, when the same gentleman to whom we have alluded, offered to advance fifty pounds to assist any Welch minister to learn the language of the Britoons, for the purpose of preaching the gospel in that country.

This being announced, Mr. John Jenkins, jun., then residing in the town of Cardiff, offered to engage in this Christian enterprise, and his offer being approved by the Committee of the Baptist Continental Society in London, he was sent to Britany under the direction of that society. An auxiliary society was formed in Cardiff about the same time, for the purpose of inducing the Welch churches to co-operate with the parent institution in supporting this effort to introduce the gospel among the Britoons. This auxiliary succeeded so far, that the mission did not press upon the resources of the parent society; but notwithstanding this, the Continental Society was dissolved, owing to the want of support, in about two years after the commencement of the effort in Britany, and the secretary wrote to the committee of the auxiliary to inform them that they must take the affair entirely into their own hands, or suffer Mr. Jenkins to be recalled, in common with the other agents of the said society. Unwilling to relinquish an undertaking which contemplated the spiritual benefit of a multitude of souls who were perishing in ignorance, they hesitated not to continue the mission, trusting in providence for means to support it; and they record it to the praise of the Lord that their hopes have not been disappointed.

The committee are likewise happy to state, that they have not been disappointed in their missionary. He is a pious, prudent, and persevering man. He has met, as might be expected, with determined opposition from the priests; but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he

distributes without hesitation, though they have been frequently denounced from the altar. His work, as yet, is only preparatory, and much remains to be done before we can reasonably expect to see the fruits of his labours. He has translated and published more than thirty thousand copies of different religious tracts in the language, and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Brethoneg, are sold, for the edition amounted only to one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object.

More than two years ago he took a room in Morlaix, where he resides, for that purpose, but the landlord being threatened with the censure of the church, refused to adhere to the agreement, and Mr. Jenkins thought it more prudent to relinquish his claim than to have recourse to any thing like litigation. A second attempt proved equally unsuccessful, but in last August he took a convenient room, with the understanding that it was to be used as a Protestant place of worship, and upon applying to the proper functionaries he was encouraged to expect legal permission to occupy it. Under these circumstances he had it fitted up at the expense of the society, but when the time came in which he expected permission to open it, different obstacles were thrown in the way, and this system of delay and annoyance has been continued up to the present time. But it is the intention of the friends of religion in Brest, to refer the case to the consistory of Nants, in order to lay it before the government, as it is one which in their opinion affects the question of religious liberty in France. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days for the purpose of reading, conversation, and prayer.

Our missionary has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favour to get the room registered, though hitherto without success. The friends of religion in Paris take great interest in this attack upon the stronghold of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published. He has been taken up occasionally by the gendarmes, for circu-

lating books, but upon appearing before the Prefets, he was dismissed, as the books upon examination were not found to be such as are proscribed by the law of France.

As to the moral state of the Britons, it is sufficient to say, that religion there has but little connexion with morality, for it consists in attending mass and confession; and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things no moral virtue will be deemed a compensation.

Our missionary has not met with one Protestant among those who know no language but the Brethoneg, and very few infidels; but they are in general in the lowest state of ignorance with regard to spiritual things, many of them not knowing that such a book as the Bible is in existence. Surely something should be done for our neighbours, as well as for the remote nations of the heathen world; nay, something must be done, or we shall be greatly in fault concerning our brethren.

If these lines should gain the attention of those who have the power to assist us in supporting this mission, we beg leave to inform them that subscriptions and donations will be thankfully received by

Rev. W. Jones, Secretary } Cardiff.

Mr. T. Hopkins, Treasurer } London.

Rev. J. Dyer, Fen Court }

Rev. J. T. Rowland, }

Rev. Joel Jones, Bristol.

Rev. Daniel Jones, Liverpool; and by any Baptist Minister in the Principality.

W. JONES, Secretary.

PRUSSIA.

NATIONAL EDUCATION.

In Prussia, all matters connected with religion, education, and medicine, are under a special minister or secretary of the crown, with a threefold council under him for their management, and they continue to be managed by inspectors and similar threefold committees, corresponding to the geographical or political divisions of the kingdom, till they come to the smallest division or parish.

Every parish then is obliged by law to have one school, and the town parishes more, in proportion to their population, each being under the management of the clergyman, and a committee of the inhabitants; but as these parishes are for other purposes united into different circles, so the School Committees have similar points of union under Central Committees and inspectors; these circles may perhaps be illustrated by our ridings, or hundreds, or wards.

Thus far I have been describing only the primary or elementary education, divided into that of the country, and the town, of which the latter is much better than the former.

But as parishes are united to form circles, so these are united to form districts or departments, which we may compare with our counties, and they are obliged to provide the institutions for the secondary or classical education called *Gymnasia*. The number of these is to be proportionate to that of the inhabitants, and they are managed by separate and united committees, &c. as parts of the government of the department.

Again, these districts are united to form provinces, which are expected to have universities, managed not by external committees, but by their own officers, immediately under the council of the government, which in this case as in that of the *Gymnasia* and Elementary Schools, makes all the rules and more important details, entrusting the executive alone to the committees.

Thus there are three parts of the system—the elementary, intended to develop the faculties by instruction or less extended in the things indispensable to the lower classes in towns and the country, whilst the better kinds of the town and city schools do something more than this, by carrying on the boy till he is ready for a higher classical education.

Secondly, *Gymnasia*, where, in addition to more advanced teaching in the subjects of elementary schools, there is also Latin, Greek, Hebrew, and moral philosophy; and the general education being thus completed, the student is ready to begin his separate scientific and professional studies in the third part of the system, the universities.

Besides all these there are the Normal or pedagogic schools for the education of teachers; these are governed by their own officers under government, whilst they are connected with other schools as materials for practice.

In addition also to this national system, there are private schools of all kinds, but every one must have a license, and be under the inspection of government, down even to a dame's school for sewing.

The subjects taught in the elementary schools, are divided into six heads, called Native Language, Mathematics, Knowledge of external world, Drawing, Singing, and Religion.

1. NATIVE LANGUAGE.—There is great difference of opinion as to the extent this subject ought to be carried in these schools; some say not beyond reading, writing, and easy composition; others say that a sound knowledge of our own language is intimately connected with a knowledge of our own conceptions, feelings, and external objects;

the government have not decided the point, and hence it varies with different teachers. There are, however, two courses in it, one to teach the internal structure of the language, its laws and rules; the other to teach the use of it as a means of expressing thoughts in speech and writing; in all this a practical method is generally preferred to a theoretical, and at all events precedes it.

2. **MATHEMATICS.**—This extends to arithmetic and geometry, and is taught on the plan of Pestalozzi, that is, the figures are not written down without any experimental knowledge of their relation to one another, but the rules are dissolved into their elements, and the evidence of them made to rest on the senses, therefore a heap of peas or beans has displaced the slate with the younger children. The school is generally divided into three classes, according to difference in age, and the instruction is graduated accordingly, both in arithmetic and geometry.

3. **KNOWLEDGE OF THE EXTERNAL WORLD.**—This, like every thing else, begins with impressions on the senses, and every object around, particularly natural objects, is made use of; thus the school-room, the garden, the fields, in all their details, all the animals, &c., are admirable books, and the young powers of observation, comparison, and analysis, are brought out; this may be pursued to any extent in the natural history, geography, statistics, &c. of the parish, country, kingdom, &c.

4. **DRAWING.**—This is often introduced by making baby-houses, clay models, &c., but the subject is not carried far in these schools.

5. **SINGING.**—This is taught in all the German schools, because it forms such a large part of the divine service; the younger children listen at first to the older, and then learn to sing a few hymns, when they have exercises in keeping time, in distinguishing the notes, and in written music.

6. **RELIGION.**—This tree of peace, in Germany, as with us, is apt to produce the apple of discord. The government profess very great anxiety to make the education as religious as they can, when passing a general act for different persuasions, saying that 'the object of every school is to train the youth with such a knowledge of the relation of man to God, that it may foster in them the habit of ruling their lives by the spirit of Christianity. Prayer and edifying reflections shall begin and end the day, and the master must see that these do not become routine.' The government, however, thought they could not make the system so far compulsory as it is on the poor, if they insisted on one exclusive form of Christianity; therefore they profess to teach only the principles which are common to all, providing, at the

same time, as much as they can, separate additional instruction in the different persuasions; for this purpose the head master is to be of the religion of the majority, and the second of that of the minority; and whilst the Testament first, then the Bible, is given to all the children, the different masters are expected to instruct them in the different Catechisms as soon as possible, and to see that they attend some place of worship, &c.; besides this, the clergy are expected to observe that all is really put in practice, and to labour themselves in promoting it. Indeed in Prussia, elementary education, is in a considerable degree under the Protestant and Catholic clergy, which is not the case in Holland, and the reasons they give for this may be seen in Cousin's Report. Both governments, however, equally believe that religion must in some way or other be greatly insisted upon, the only question is, which is the best way, because children judge of the importance of any thing by the time and attention given to it.

Such then are the subjects in themselves, but viewed with reference to the children, I may remark that the time of attendance at school is divided into four periods, of two years each, and for these there are laid down corresponding stages of attainment. This however can admit only of a somewhat vague application, when we consider the difference of schools, teachers, children, &c. still the plan is very good, and well worthy of the attention of those studying the subject, though unnecessary for me to detail here.

A similar remark as to the impossibility of a uniform application may be made on the whole system. Prussia has, like England, its poor outlying country parishes, with little beyond an unsupported curate to direct them, and the school here must be in a very different state from that of a rich town, with intellectual and moral activity; hence the distinction made between town and country schools, even when both are elementary. In the towns they can have divisions, classes, &c., and particularly masters in proportion to the numbers of the children, which is a very essential point, whereas in Prussia and Holland they have given up the monitorial system, and see that there ought to be one master for every fifty scholars, or as in Switzerland, for every forty, or perhaps as in Bremen, for every twenty-five.

I need not say much more on these elementary schools, remarking, however, that they are only compulsory where the parents cannot show that they are able to give their children a good education in private schools or otherwise; that nevertheless thirteen-fifteenths of the children go to them, and do not leave them without certificates,

which must be shown before receiving the communion, becoming a servant, apprentice, &c.; that the schools are generally shut on Sundays, except when changed into a Sunday-school; that publicity is courted in examinations, &c., except in the case of girls, for whom separate schools and female teachers are provided, whenever circumstances will admit of it.

The great point however is, the character of the master, as is the teacher, so is the school, being one of the most general rules connected with the subject, and hence Overberg's anxiety for normal schools, and the care the government are now taking of them.

As to their history, some were attempted by private persons towards the end of the last century, and at the beginning of this some great local improvements were effected by the principles of Pestalozzi, and by such men as Overberg, Zeller, &c., whilst government took up the plan at first to form teachers for the higher schools, and then for the elementary, embodying it in the law of 1819. In fact it is quite essential to the success of the system. There are now nearly fifty of these normal or pedagogic seminaries, situated generally in moderate sized towns, the large and the small being equally objectionable; they are not under the provincial governments, but like the universities, under the minister and his council; the students vary from thirty to a hundred, and the teachers from three to six, whilst they have a proportionately sized school of children in the neighbourhood to practise upon; originally all the students lived in the seminary, but in many cases they cannot, and some authorities say, it is better they should not, provided a strict watch is kept over them.

Any youth may be examined for admission, and the best are selected, generally when sixteen, or one year after leaving the elementary school, and the knowledge required may be described as the best which such a school could have given him. The admittance being a favour, and the education gratuitous, the student pledges himself, to accept employment or refund the expenses, whilst his conduct and the whole tone of these institutions is expected to be more religious than that of others; where Protestants and Catholics are united, a similar plan with regard to religion is pursued as in elementary schools.

In the first year they are expected to get a clearer and more fundamental knowledge of what they already know; in the second they are carried further, so as to ensure them a clear advantage over future pupils; and they are taught something of the theory of pedagogy, both by lectures and conversation, of the best writers on it, of disci-

pline, of the duties of teachers, their relation to their pupils and to others, &c., whilst in the third year their education is supposed to be completed, by receiving instruction in practice, for which purpose a school is always connected with the seminary.—*Memoir of Overberg.*

MISCELLANEA.

ENLARGEMENT OF STEPNEY COLLEGE.

The Committee of Stepney College has issued a circular, from which the following paragraphs are extracted.

"The supply of pious educated ministers in the Baptist Denomination, it is notorious, has long been inadequate to the demand for them. Not more than *twenty* are sent out each year by the whole of the colleges, to fill the places of *seventy* or *eighty* pastors who are annually removed by the Great Shepherd from the scene of their labours to the home of their reward. In consequence, our missionary societies are without agents; scores of pulpits without pastors: and new fields of labour left desolate, because there is no one who can be sent to occupy and till them. This lack of labourers the Committee feel to be without excuse. God has given to the churches far more of talent, and of devotedness than they have ever thought to improve. The straitening is not in Him, but in ourselves:—in proof of which it is enough to state, that the Committee have been compelled for a long time past to negative most promising applications, and thus practically to exclude from the Christian ministry many whom they feel persuaded God would have blessed, just because they have not had accommodation and funds sufficient to receive and support them.

"In the hope of correcting, if possible, some of these evils, it was determined last year to enlarge the premises at Stepney, so that the Institution might admit six additional students. This enlargement has been effected at a cost of £575, of which only £331 have been collected. So that on this single account the Institution is in arrears £244. To enable them to pay off this debt, and to meet the increased annual expenditure, the Committee rely on your sympathy and help. 'Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.'"

THANKSGIVING MEETING AT WALTHAM ABBEY.

It was found necessary in 1836 to take down the old chapel, in which the church had met for above a century, and to erect a new one. The expenditure, amounting to more than £1300, has all been liquidated;

on the completion of which the church appointed Monday, Jan. 28, as a day of thanksgiving to Almighty God.

A prayer-meeting was held in the morning at half-past seven o'clock; about sixty persons were present, and many felt it good to be there. Public service commenced at half-past two in the afternoon; the Rev. S. Brawn, of Loughton, read the Scriptures, and prayed; the Rev. J. J. Davis, of Tottenham, delivered a searching, spirit-stirring sermon, from Eph. v. 18, "Be filled with the Spirit," to a large and an attentive audience. Afterwards, about 130 persons took tea in the school-room and vestries.

In the evening the place was filled, and at 6 o'clock the chair was taken by the minister of the place. Animating addresses were delivered by the Rev. Messrs. Bannister, Weare, Drury, Brawn, and Knowles (Wesleyan), and J. M'All, Esq., brother of the late much lamented Dr. M'All, of Manchester. The resolutions were expressive of the thanks due to God, the giver of all good, and also to all the friends both at home and at a distance, whom the Lord had inclined to afford their kind and liberal assistance; and, as the burden of debt is now removed, the friends were urged to employ their resources in the education of neglected children, and in visiting and instructing irreligious families. The meeting commenced and concluded with praise and prayer, and the congregation dispersed at 9 o'clock, highly satisfied.

ASYLUM FOR JEWISH CONVERTS.

The Rev. C. F. Frey, who has been engaged during the last two years in a course of laborious exertions on behalf of his Hebrew brethren, has addressed a Circular to Ministers in London, giving an account of his progress and intentions; from which the following passages are extracted.

"Several hundred copies of 'Joseph and Benjamin' have been circulated in the English language among some of the most respectable Jews, and the work has also been translated into the German language, and 5,000 copies already printed at Berlin, for circulation among the Jews in Europe. Since my arrival from America, I have travelled by land, exclusive of my tour in Germany, about 6,000 miles, and preached 457 times, and collected the whole amount necessary, with the exception of £200 or £300, including all my travelling expenses.

"I am now exceedingly anxious, before I return to America to my dear family, of accomplishing the other part of my agency, namely, 'to ascertain the sentiments of the friends in this country and in Europe,' respecting the Settlement in America for

Jewish Proselytes, 'and to secure their co-operation.' To give you a correct idea of this important object, it will be necessary to state that in 1820, compelled by pressing letters from Europe, I formed 'The American Society for Meliorating the condition of the Jews,' whose object is mentioned in 'Judah and Israel,' page 81, &c., and collected many thousand dollars. But as the charter of the Society does not allow of paying the expenses of the proselytes across the Atlantic, and as no steps had been taken either in this country or in Europe to provide the means or select the subjects, the proposed settlement could not be brought into operation. On my being appointed agent for the first object stated above, a plan was matured, but its adoption was postponed until I shall have ascertained the sentiments of the friends respecting the necessity of such a settlement in America, and secured their co-operation; for few of the friends of Israel in America are acquainted with the situation of the thousands of poor Jews in Europe.

"Accordingly, soon after my arrival in this country, I wrote to the Jewish Society in Frankfort, and to those missionaries who originally pressed upon me the formation of the American Society, and have received several letters from them expressive of their eager desire to see the settlement in operation, and strongly recommending the formation of a Society in London, to aid Jewish proselytes in their emigration. Besides corresponding with the Jewish Society in Berlin on the same subject, and with Mr. Moritz at Hamburg, who has been for many years a missionary among the Jews, I visited Germany in May and June last, to ascertain the real situation of my dear Jewish brethren. At Berlin I attended several meetings of the Jewish Society, who, after full and mature consideration, have furnished me with a copy of their resolution, expressive of their opinion of the necessity of an asylum; that they have tried in vain to establish one, and have no prospect of succeeding in future; that they rejoice in the prospect of the settlement in America being brought speedily into operation; and that they will cheerfully aid the proselytes in their emigration. One of the friends, himself a proselyte, and in high office, proposed to raise a fund to aid the proselytes to the seaports, by a subscription among the many rich proselytes in Berlin, and he has commenced the subscription with a donation of five hundred dollars. At Hamburg, after preaching, a meeting of friends took place; when it was recommended to the friends in London to form a Society. This resolution is signed by the Rev. J. Rheeder, Mr. Moritz, &c. &c. At a meeting of ministers at Devonport, a si-

milar recommendation was adopted, and which has been signed since by nearly two hundred ministers in this country and in Scotland."

The friends of Mr. Frey intend to call a public meeting in the metropolis, and propose to it the formation of a Society for the promotion of this object.

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PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

At a special meeting of the Committee, held at the King's Head Tavern, Poultry, on Monday, February 4th, 1839, preliminary to the approaching Session of Parliament.

J. BALDWIN BROWN, Esq., LL.D.,
Treasurer, in the chair.

It was unanimously resolved,

1. That this Committee, on a review of the great principles of Religious Freedom, which their Society was founded to inculcate and uphold, and of the successful results that have attended their labours during the memorable and eventful period of the last twenty-eight years—feel unabated attachment to the cause they have cordially cherished, and conscientious delight at the many and important benefits, to Dissenters and the Community, which they have obtained and bestowed; and that especially in *Parliamentary affairs*, they have not only averted many threatening and injurious procedures; and co-operated with the respectable and zealous DEPUTIES of the LONDON CONGREGATIONS, in effecting the repeal of the Test and Corporation Acts, (towards which they contributed *One Thousand Pounds*,) but have originated the measures for procuring a civil, national Registry of Births, Marriages, and Deaths—of relieving Dissenters from Sunday Tolls—of exempting Places of Worship from Church and Poor Rates—of entitling the Poor in Workhouses to the attendance of their own Religious Instructors—and of securing freedom of Worship on Sundays for Apprenticed Negroes, when their slavery was swept happily away.

2. That whilst this Committee recur, with grateful and exhilarating satisfaction, to the increased diffusion of knowledge, as to the vast importance of Religious Equality, and of the Rights of Conscience—to a soul-cheering spread of liberal sentiments—and to many signal triumphs over prejudice and local oppressions—they cannot but perceive that there remain many enormous evils unredressed; that there is abroad a bigotted, high-church, and intolerant spirit, breathing threatenings, and kindling strife; and that from the new establishments of

"*The Christian Influence Society*," and of "*The Lay Union in defence of the Church*," motives are presented which require their unslumbering vigilance, and which should induce all friends to liberty, of every denomination, to increasing union—watchfulness—and zeal.

3. That these convictions have been confirmed and augmented, by the experience of this Committee within the past seven months, during which they have been induced to offer PRIZES of *One Hundred Guineas*, and *Twenty-Five Guineas*, for the best and second best Essays replying to the Lectures of Dr. Chalmers, and demonstrating the unscriptural nature and evil effects of an alliance between the Church and the State—and have received the *unprecedented* number of SIXTY-TWO applications for advice and assistance, from the counties of Berks, Buckingham, Cambridge, Dorset, Essex, Gloucester, Hants, Hereford, Kent, Lancashire, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Suffolk, Sussex, Somerset, and Wilts, in England; and from those of Brecknock, Carmarthen, Carnarvon, Glamorgan, Montgomery, and Pembroke, in North and South Wales—as to Church Rates—as to tolls improperly demanded—as to Poor Rates illegally imposed—as to refusals to bury the children of Dissenters, and to marry a Baptist—as to proceedings in Ecclesiastical courts—as to inscriptions on tomb-stones—as to encroachments on the Trust property of Dissenters—as to the exclusion of Dissenting Ministers from Workhouses—as to prosecutions instituted against Dissenters from vindictive and intolerant motives—as to out-of-door preaching—as to abuses under the Registration and Marriage Acts, recently passed—and as to most cruel and outrageous persecutions and riots, instigated by Tories and Churchmen, by Clergymen, Magistrates, and persons of yet higher rank; and which all have demonstrated the necessity and usefulness of their Institution, to protect the conscientious and the devout, who, peculiarly in rural districts, would else become victims to ignorance, bigotry, and power:—and have proved that, even in these days, toleration is but imperfectly enjoyed, and that established superstitions and selfishness pant to re-assume a harsh and extortionate domination throughout the land.

4. That the approaching Session of Parliament will demand from this Committee, and from all who are not heedless of the best interests of their country and mankind, prompt, combined, and energetic exertions for—

The Abolition of Church Rates,
The Religious Education of the People on just and liberal principles,

The Protection of pious and Dissenting poor in Workhouses,

The exemption of Dissenters from the oppressions of the Ecclesiastical Courts, and for the *prevention*—

Of a new establishment of Chaplains in Union Poor-houses,

Of a Church extension in Scotland, from the public Revenue,

Of Grants for New Churches in England,

Of the misappropriation to Episcopalians in Canada, of the National Lands,

And of New Episcopalian Sees in our Colonial Possessions :—

As well as for the complete and final removal, of the wrongs and grievances so often enumerated, and by which Dissenters are prejudiced and debased, and of which they have—long—unavailingly—but most justly complained.

And, 5. That to express the opinions of this Committee to their Fellow-countrymen and the Legislature, these Resolutions be printed and advertised, and Petitions be presented to both Houses of Parliament ; and that to accelerate the accomplishment of wishes founded on truth and experience, they exhort all Dissenting Congregations throughout the empire, to forward Petitions for these objects, so noble and urgent, without any delay—and to exert their legitimate influence over the MEMBERS for their *Counties and Towns*, to induce them to give these matters their serious attention—and to afford to all efforts made for their attainment, their strenuous and much-needed support.

J. B. BROWN, *Chairman*.

JOHN WILKS, *Hon. Sec.*

PERMISSION TO CHANGE RELIGION.

We read in the "Journal des Debats" of the 29th of September last : "A whole village of Moravia has requested permission to change their religion. The inhabitants are desirous of abjuring the Roman Catholic faith and becoming protestants." These words sound strangely in the ears of the christian. To ask permission to change the religion ; as we demand permission to change the name, or as schoolmasters, printers, &c. are obliged to request permission to make a change of residence. When will the governments of the earth understand that the consciences of individuals belong not to their domain, but are responsible to God alone ?—*Archives du Christianisme*, Nov. 24.

NEW CHURCH.

SOUTH AUSTRALIA.

We are happy to learn that a Baptist Church has been formed at Adelaide, South

Australia, consisting of fourteen members. It is under the care of Rev. John Peacock, jun. (son of our esteemed brother, pastor of the church in Goswell Street Road), whose services are very acceptable.

It is highly desirable, that members of Baptist Churches, intending to emigrate to this interesting colony, should provide themselves with letters of dismission to the infant community.

ORDINATION.

On Thursday, Jan. 24, 1839, Mr. T. Wall, late Master of the Royal British School, Brighton, was set apart to the pastoral office over the Baptist church, Hailsham, Sussex, late under the pastorate of Mr. Wm. Davies, removed to Canterbury. Mr. J. Foster, of Uckfield, read and prayed ; Mr. Roberts, of Dean-hill, stated the nature of a gospel church, and asked the usual questions, which were answered satisfactorily, accompanied with a concise and good confession ; Mr. Peter Tyler, of Haddenham, Mr. Wall's first pastor, offered the ordination prayer ; Mr. Savory, of Brighton, late pastor of brother Wall, gave the charge from 1 Tim. iii. 1. Mr. Holt, of Lewes, commenced the evening service ; and Mr. Tyler preached to the church from Heb. xiii. 22, and concluded the services of a day in which the leadings of Divine Providence, connected with the removal of the late esteemed pastor, afforded consolation to a mourning and affectionate church.

RECENT DEATHS.

MRS. RODWAY.

The Relict of the Rev. J. Rodway, of Bradford, Wilts, departed this life, Dec. 12, 1838. She received her first religious impressions from the preaching of the late venerable Mr. Opie Smith, and was by him baptized. She adorned the gospel in her life, and enjoyed its consolations in death.

MR. JAMES ROSS.

This active member of the Baptist Church at Hammersmith, and zealous friend of our religious institutions, died at Serampore place, Hammersmith, on the 8th of February, in the 59th year of his age.

REV. JAMES SMITH.

The protracted illness of this esteemed servant of Christ, the pastor of the Baptist Church, meeting in Providence Chapel, Shoreditch, and previously for many years of that at Ilford, Essex, terminated in his decease on the 11th of February.

CORRESPONDENCE.

CHURCH PRAYER MEETINGS.

To the Editor of the Baptist Magazine.

Being at Hull for the Baptist Irish Society on the first Lord's day of the month, I communed with the Baptist church in George Street, when I beheld what to me was a perfectly novel practice, but which I think is deserving the regard of our churches universally. After the administration of the Lord's Supper, which occupied from three to four o'clock, the church was requested to remain together for a few minutes subsequently to the departure of the spectators. Brother Daniels then gave out a single verse, and when it had been sung he requested one of the brethren to pray, for one or two minutes. This was followed by another verse, and another short prayer; a third verse, and a third prayer; and, after a fourth verse, I prayed, and Mr. D. pronounced the benediction. The whole was over by twenty minutes past four. This practice has been adopted for the comfort and edification of those members who live at a distance, or are in situations which preclude their attendance at the ordinary church or prayer meetings; and it appears to me to be an excellent sequel to the ordinance, particularly when (as in the present instance) proper regard is had to time, not to lengthen out the sermon unduly. Of course, there was no service, and the address at the table previous to handing round the elements did not exceed a quarter of an hour. The whole was managed with great judiciousness, and it was altogether a very interesting, and not a tedious service.

I have often been exceedingly gratified in attending the prayer meetings of our brethren in different parts of the country. On the preceding Lord's day, at Scarborough, I was delighted to see from 250 to 300 at the prayer meeting at three o'clock. It is not usual to have an address; but, after reading a portion of Scripture, brother Evans gave out two verses, and then called upon two brethren to follow each other in prayer. This was succeeded by two more verses, and two more prayers; and, by four o'clock, when the service terminated, eight verses had been sung, and eight prayers offered. It reminded me very forcibly of a weekly meeting for prayer which I attended at Washington, the capital of the United States, which is confined to members of the Congress, except, as in my case, when a minister who is a stranger is introduced; and it is conducted in a precisely similar manner. At Rochester, a flourishing town upon the Erie Canal, in the State of New York, when

I was there, the Baptist Church maintained 12 sectional prayer-meetings, which were held at the houses of the members in different parts of the town, every Thursday evening. The chapel was open for a religious service every evening; and, upon Saturdays, at two o'clock, there was regularly an experience meeting, which I had the pleasure to see well attended.

It has often been remarked, that prayer-meetings are like a barometer, to show the state of a church; and, after very extensive observation, I am convinced that in general this is correct, particularly where (as in the cases I have referred to) the people are not brought together rather to hear an address, which, alas! is now in most places the too common practice. In Ireland, I have repeatedly met with three or four, and sometimes double the number, of pious clergymen of the Established Church, who come together for extempore prayer, and free conversation upon a chapter or psalm. The Committee of the Baptist Irish Society also now hold quarterly prayer-meetings among themselves; nor may we doubt that when prayer becomes universal, universal praise will soon follow. "We have not, because we ask not, or because we ask amiss." Oh, for the enlarged fulfilment of Zech. xii. 10.

Dec. 7, 1838.

STEPHEN DAVIS.

ON THE NORTHERN COUNTIES OF ENGLAND.

To the Editor of the Baptist Magazine.

SIR,—I trust you will permit one who has been called by Providence to dispense the word of life in the North of England to call your attention, and that of your readers, to the state of our denomination in that part of the country, so far as it has come under the observation of the writer.

I think there are reasons why our brethren in other parts of the country should have their minds directed to this subject; and *wish* to show—whether I succeed or not—that the North has *claims* upon the denomination at large—claims upon its sympathies, and claims upon its efforts.

That I may avoid vagueness, and speak as much as possible of that which I know, I will take, as examples of illustration, the four counties most northerly, namely, Northumberland, Cumberland, Westmorland, and Durham.

Confining my remarks to our own denomination, it may be easily demonstrated, that these counties present a condition which finds no parallel in any part of our

country. I repeat it, for the sake of effect ; there is no spot through the whole length and breadth of the land so destitute and barren ; and, by consequence, all other things being equal, there is no spot has an equal claim.

The county of Northumberland, including what may now be termed the metropolis of the North, contains eight churches. Cumberland, embracing the city of Carlisle, Penrith, thronged Whitehaven, and other important towns, has *one* church. Westmorland gives the same solitary and appalling number ; one church for the whole beautiful and much frequented county. Durham shows a trifling increase upon these, though nine is the greatest number it can be said to contain. I believe eight would be the right number. Three churches that are apportioned to Durham in the Report of the Baptist Union, have been reckoned to Northumberland in the calculation above. Here, then, are four counties, constituting a considerable portion of our country, containing only nineteen churches.

But I wish to establish the position already laid down, that this locality finds no parallel in England ; and shall endeavour, by a comparative view, to show its *special* claim.

In pursuance of this design, I will take the lowest standard I can find, and *select* the four counties which next to these have the smallest number of churches in them : which are, Cheshire, Dorsetshire, Herefordshire, and little Rutlandshire. These embrace thirty-five churches, that is, in round numbers, double the number which the above-mentioned counties contain. And, let it be borne in mind, that these are not *joining* counties, presenting through their united length and breadth this scarcity ; but are surrounded and indented by more highly favoured portions of our country.

That a more equal standard of comparison may be furnished, I have parcelled out the whole of England into divisions containing each four *meeting* counties ; and can find no division that does not contain more than 100 churches : that is, there are no four counties which stand together as these four counties do, but contains more than five times their number of churches.

Nor is the *fewness* of churches the only ground of regret ; their *smallness* must be taken into the account. The nineteen churches reckoned together will not give more than from 950 to 1000 members ; the highest of which numbers affords an average of only fifty-two members to a church. Now, taking the first seven counties of England as they stand in the Report of the Baptist Union, they give the following averages ; Bedfordshire, 90 to a church ; Berkshire, 194 ; Buckinghamshire, 97 ; Cambridge-

shire, 68 ; Cheshire, 71 ; Cornwall, 65 ; and Derbyshire, 110. These thrown together give an average of 99 to a church. Thus, seven counties taken from an *alphabetical*, not a *selected* list, yield a general average amounting to nearly double the average of the counties under consideration.

Did your space allow, some reasons might be given for this low state of our denomination ; but I will pass them, merely remarking, that thirty years ago there were but five churches in the four counties.

The question arises, If this field were more extensively cultivated, is there any probability that it would repay the effort ? No doubt there are the same enemies, and the same evil propensities, to contend with here as elsewhere ; but, generally speaking, I am not aware that any impediment to the spread of our sentiments exists, which does not exist in other parts of the country. On the other hand, perhaps a point or two of encouragement may be found. I am not, however, anxious to make it appear that peculiar facilities offer themselves in the North ; I rest my appeal chiefly on its destitution, and the fact that no special impediments present themselves. Without attempting, then, the least colouring—for I am persuaded those who labour in the north will want a good amount of faith and patience—I would observe, that the ministers of the North, generally speaking, are very laborious practical men ; and, if amidst so much desolation and discouragement, they are found persevering ; much more might be expected of them if they had the fellowship and assistance of more labourers, in carrying out their plans of usefulness. Besides, their industrious habits might be expected to give a character to any extra exertions that might be made.

Further, the people of the North are a thinking, investigating people ; and, as one great hinderance to the reception of our views is removed when the people study them, this point may afford encouragement. This trait in their character will, however, be *especially* available when our views shall have become somewhat more general, so as not to appear an innovation ; for, with this love of investigation, the people of the North mix a rather tenacious adherence to old views and systems.

Moreover, if this field were more extensively cultivated, it might yield some valuable results to our denomination. The deputations of our societies, instead of confining their visits to a town or two in the four counties, might find it worth their time to extend their excursions a little. Nor should it be forgotten, that some valuable heads and hearts might be found, which might be employed with advantage in promoting the Redeemer's cause. Were it not

that the illustration would be too personal, some living witnesses might already be found to the truth of this observation.

Before I close these remarks, I wish to submit two or three suggestions of a practical nature; not that I pretend to possess any unusual degree of discernment; but, owing to my position, the matter is brought forcibly before me. I am in the middle of the desolation, and *feel* the subject.

We want more *co-operation*. The ministers and people are, in many cases, disheartened, because they have to work and struggle alone. Perhaps it may be answered, that this rests with themselves. It may to some extent. Co-operation is so desirable, that considerable sacrifices should no doubt be made to obtain it; but, when churches are situated fifteen, twenty, and thirty miles apart, and when the whole, or greater part, of those distances must be traversed on foot, or by hired conveyances, co-operation is very difficult, and in some cases impossible. *We want more strength, that there may be more co-operation. The distances between the churches want dividing by the planting of more interests.*

To be more explicit, I would observe—*That the Baptist Home Missionary Society offers a medium through which the North might be benefited.*

There can be no doubt that the efforts of that Society have already been a blessing to this part of the country; and, if I have not mistaken certain intimations which have indirectly reached me from several quarters, the Committee of that Society contemplate making more vigorous efforts on behalf of the North; and, if I should be mistaken or misinformed, there can be no doubt that they would willingly extend their operations if the means were put in their power. Perhaps the testimony of an individual who is on the spot may help to convince some of the subscribers to that institution of the importance of such efforts, and may lead them to give extra assistance *especially* for the North. Here is a machine at work by which *immediate* assistance might be given, and which affords any generously disposed persons the opportunity of doing something while the thought of mercy is warm upon their hearts.

Further, *This subject induces the inquiry, Whether the denomination at large might not act more systematically in its aggressive efforts?* A number of churches grouped together, and enjoying each other's countenance and help, have not the question fairly before them. If it be answered, that those districts which contain more and larger churches have become thus prosperous without more systematic efforts, and therefore the barren places may become so too, I would simply inquire, How long did it take

to bring them to this condition? Or, to put the inquiry in another form, Why does the Methodist body so far exceed ours in number, while they have been in existence only a century? I believe the chief reason is its aggressive character. The Methodist system is a missionary society, without the pastoral character. Ours is too exclusively pastoral. Some persons may here be disposed to inquire, Are we then to improve upon Christ's plan? Are we to act from expediency merely? Certainly not; such a course would indicate great presumption. But such questions assume that we are fully following the course which Christ has prescribed. Now, while I believe that there is no part of our system which is *not* scriptural; and while I believe that a single church, having the constitution and vitality which our orderly and vigorous churches have, is just such a church as Jesus Christ approves, I do believe, that it is very questionable if, *as a body*, we have adopted *all* that Christ has enjoined. Let one of our ministers be located in some town or village in which he has not, to any considerable extent, the fellowship and assistance of his brethren; let him be feeding the church of God over which he has been made overseer; let him be employing all his energies, and the energies of all his church as far as he can influence them, to labour; he can do no more: yet he sees a system at work around him, which by offering a variety of preachers—by employing its *best* talent and *best* energies in *aggressive* efforts; and which, by the stimulating influence of confederated effort, is carrying away the crowd, and taking from him the very persons who have been aroused by his means; and then, when he turns his attention to the subject, let the fact meet him, that the primitive Christians not only had their pastors and fixed churches, but made a united, systematic, missionary attack upon the world; and, if he is satisfied, I am persuaded there are many devoted men in our denomination who will not sympathize with him. Lest I be misunderstood, let it be observed, that this view does not condemn our present movements as *wrong*, but supposes them *deficient*.

Again, this view does not commend the system to which it alludes, as a whole; but only its aggressive movements; and even these only so far as they act upon the mass of sinners; without involving an opinion regarding the manner in which they are regulated. Nor does this view affect the independency of the churches; unless it be an impossible thing for the denomination at large to make a systematic advance on the world, while every church is left to manage its own affairs; a position which an attentive reader of the Acts of the Apostles would perhaps find it embarrassing to maintain;

and which would challenge the consistency of many of what are termed our public men and public measures.

B. C. Y.

Middleton in Teesdale, Feb. 9, 1839.

ON THE BAPTIST CHURCH AT RAMSGATE.

To the Editor of the Baptist Magazine.

My dear Sir,

As you have recently intimated a wish that the various churches in our denomination would convey any information that might be interesting and profitable, I beg leave to transmit you the following statement of our proceedings at Ramsgate, more especially because it may tend to stimulate others to persevere in the good work of the Lord.

Upon my settlement here, eighteen months ago, things were in a very perplexed and languishing state. In a spiritual sense, there was rather an occasion for the tear than for the hallelujah; and in a temporal sense, the current expenses had never been met since the establishment of the interest in the year 1832. Indeed, had I known the statistics, as fully as I knew them subsequently, I almost fear my faith would have failed, and I should never have engaged myself in this interesting sphere of labour.

The result of my first four months ministrations, by the divine blessing, was most satisfactory to me; and we found our congregation much larger in the dull month of November, than it had been in the gay month of August, when our town is enlivened by so many visitors. This led me to contemplate the enlargement of the chapel, and although already embarrassed with a debt of £700., I became responsible for an outlay, which, including the construction of a commodious school-room, amounted to £1000.

It was deemed by some very presumptuous to enlarge a chapel, which was already immersed in debt, and which was represented as only having an average congregation of a hundred persons; but observant of the wide field before me, and regardless of rumours, and depending upon the blessing of God, I persevered in the enterprise. The completion of the school-room, and the enlargement of the chapel, included a period of four months; and last Good Friday was the day set apart for the re-opening. And happy and thankful I am to be enabled to say, that although twelve months have not yet revolved, I have received the whole of the *thousand pounds*, with the exception of £20.

It is true, among my family connexions and friends I have collected £400; but the handsome sum of £600 has been subscribed by my own immediate church and congregation, during a period of twelve months, in addition to all current expenses, £35 interest of the old debt, and several

sermons which have been preached for charitable institutions.

I have now established an Auxiliary to the Foreign Baptist Missionary Society—the first in Ramsgate—which I should have done earlier, but the pressing emergency at home dictated the propriety of postponement. I am also happy to state, that thirty members have been added to the church since the day we returned to our enlarged chapel, in April last; and even at this time of the year, though our congregation is not quite so large in the morning of the Sabbath, in the evening we are full. We can accommodate 750 persons. Throughout last summer we had no room for many strangers, and how we shall manage the approaching one, I cannot tell, as nearly all our sittings below are let to residents in the town.

May these facts encourage others under similar burdens; let no minister refuse a locality where there are many immortal souls dead in trespasses and sins, because of formidable difficulties. And may your readers unite with us, in our joy and prosperity, while we sincerely exclaim, "Not unto us, not unto us, O Lord, but unto thy name give we glory for thy mercy and truth's sake."

My dear Sir, Yours very sincerely,

J. MORTLOCK DANIELL.

Ramsgate, February, 1839.

LITERARY NOTICES.

In the press, and shortly will be published, in one volume, 8vo. price 10s. 6d. cloth, *A Text Book of Popery*: comprising a History of the Council of Trent, held A.D. 1545–1563, and a complete View of the Theological System of Popery. By J. M. Cramp. Second Edition, revised and enlarged, with a copious Index.

In two thick vols. 8vo. By John Morison, D.D. a work to be entitled, *The Fathers and Founders of the London Missionary Society*; consisting of three parts. Part I. The Influence of Methodism on the Spirit of Modern Missions. Part II. Historical Notices of the Several Protestant Missions. Part III. An authentic account of the origin of the London Missionary Society: with memoirs of the several devoted men who gave birth to that noble enterprise of Christian benevolence. The work will be embellished by highly-finished portraits of those who stood forward with greatest prominence in rearing this monument of Christian zeal, and will be published by Messrs. Fisher and Co. in about eight to ten monthly parts, three shillings each; the first part will appear on the 31st of the present month.

A Narrative of the Enterprise of the Ship Duff to the South Sea Islands, with an account of their discovery, and of the labours of the first Missionaries there; as also of her second voyage, and capture, by Le Grande Buonaparte, with interesting Extracts from the journals of the captured Missionaries, illustrative of their extreme privations and sufferings until their release as prisoners of War. With biographical sketches of Captain Wilson, Dr. Haweis, and other individuals connected with this important undertaking; together with a History of the Rise and Progress of the Missionary Spirit in England, which led to the formation of the various Missionary Societies. By the Rev. John Campbell.

MISSIONARY HERALD.

CCXLIII.

MARCH, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

P.S. As the Treasurer's account for the year will close on the 31st Instant, it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.

FOREIGN INTELLIGENCE.

CALCUTTA.

October 1, 1838.

On Lord's day, Sept. 30, we had the pleasure of baptizing twelve Hindoos. Eight were young persons from the Girls' Christian Boarding-school, under the superintendence of Mrs. G. Pearce; two were women, formerly residents of the villages in the South; and two young men.

This was a very gratifying season to all our minds, and a pleasing indication that our labour has not been in vain in the Lord. There was a large attendance to witness the solemn ordinance. Soojatullee preached on the occasion with his usual animation and judgment. The application of his discourse was impressive, and great affection was admirably combined with great faithfulness. May the Holy Spirit apply the truths he declared with power to the heart. Mr. Yates, after addressing and interrogating the candidates, baptized them. The girls connected with the institution gave satisfactory evidence of their piety long before Mr. Pearce left for England. The two men and the two women have been candidates for church fellowship for many months. As this was the greatest number ever baptized at one time in Calcutta, we thanked God and took courage.

HURREE SANDAL AND HIS WIFE.

Hurree Hurr Sandal, who was lately baptized, having heard that his wife was desirous of following him, continued to communicate with her through the medium of an old servant. Hurree's wife had laid a plan of escaping at midnight by a private door, and proposed that Hurree should meet her, and conduct her to the Christians. Mr. Ellis lent Hurree a conveyance

which he accepted. As soon as he reached the spot, Hurree's wife came and embraced him with joy, and exclaimed, "Now I have got you, and will never let you go." Every thing proved favourable for Hurree. It was a day after the Doorgah festival, when most of the people were weary with their orgies, and were fast locked in sleep. A conveyance was provided on the Calcutta side, which brought her safe to her dwelling. We have seen Hurree since he has obtained his wife, and he seems greatly delighted. He says, that his wife asked him, "What is the conduct of Christians to their wives? Do they make slaves of them?" She appears to be an interesting woman. May we not indulge the hope, that the instructions and the example of her husband, under the blessing of the Lord, may prove effectual in convincing her of the follies of idolatry, and tend to lead her to the Saviour? Most of the natives admire her noble attachment to her husband. She has renounced for him, her home, her friends, her relatives, and her jewels.

LUKHYANTIPORE.

GUNGA NARAYAN SIL'S JOURNAL.

Sept. 14, 1838. I left Calcutta at three o'clock, P.M., and arrived at Lukhyantipore at 7, A.M., Sept. 15. In the morning I assisted Mr. Arratoon in writing, and in distributing Bibles and tracts to Christian people, and in the afternoon went to Dhangato, with brothers C. C. Arratoon and De Monte, to visit the Christian people in the chapel and in the houses.—Sept. 16. In the morning, conversed with the Christian people, and exhorted them to continue to the end. In the afternoon, attended the church-meeting. Demonte and myself examined the candidates for baptism; and, having received satisfactory reasons of their faith, we admitted them to the church.—

Sept. 17th. In the morning I preached a baptismal sermon, from Mark xvi. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The congregation was unusually great. Thirteen persons were added to the church.—Sept. 18. I went to Marapai. The women here were expert in answering the different questions I put to them. The number present was eighteen.—Sept. 19. Went to Banspalla, and catechised the people. The number present was eleven. I directed the women here to converse with each other on religious subjects when they met in their leisure hours, and pray in turn, which they promised to do.—Sept. 20. Attended the meeting of the native preachers at Lukhyantipore.—Sept. 21. I went to Haurer haut, with two brethren. We took our stand under the shade of a tree, and began to sing a hymn to draw people to us; and, within a quarter of an hour, nearly one hundred flocked around us. The brethren spoke first. I preached from Ezekiel xxxiii. 11, "Turn ye, turn ye from your evil ways, for why will ye die?" The whole haut began to break up; people leaving buying and selling to come to hear us. Within an hour's time, I had the pleasure to see nearly 500 poor people before us, prepared to hear the glad tidings of salvation. I preached to them for three hours, and they heard me patiently. Any person that created the least noise was immediately checked by those standing near. After preaching, some Brahmins asked me several questions, saying, "Sir, why should we go to Christ for salvation; are not our gods able to save us?" I replied, that "the gods you speak of did nothing for the salvation of sinners. Some of them spent their lives in destroying assurs, or giants; some in the fulfilment of their carnal desires, &c. These gods were sinners like yourselves; besides, not one of them has done any thing to save you from the wrath to come." "Please to prove this," said they. "Now, if you survey the history of these gods, you will find that they were guilty of enormous crimes. For instance, Brummu, the chief of the gods, was inflamed with lust towards his own daughter. Indra lived with his Guru's wife, &c.: and, as one blind man cannot lead another, so these gods, being themselves sinners, cannot save you." Then they asked me, "Who is able to save us?" I told them, that there was one, Jesus Christ, who is both able and willing to save to the uttermost those that go to him. He was the only true Saviour of mankind. I then related to them the deeds and sufferings of this Saviour of sinful men, and they seemed to feel the weight of my arguments. I dis-

tributed some tracts among the hearers, and dismissed them. After a few minutes' rest, I took a round in the haut, and spoke to almost every shopman, and wherever I stopped, numbers flocked round me to hear the gospel. Thus the whole day was almost spent in preaching, and in distributing tracts. At half-past five I left the haut. May God bless his word preached here! May the persons that heard it be soon freed from the chains of Satan and sin; and may they embrace Jesus Christ, who gave his life for sinners.

ASSAM.

Extract of a letter from Mr. W. Robinson to his father:—

We have lately sustained a great loss in the death of Josse Ram. He was a native of Assam, and the Sudder Ameen here. He spake and wrote English pretty well. Many a time have I talked to him about Christ and salvation; but, though he used frequently to coincide with what I said, there seemed but little salutary effect produced. He got a copy of the Scriptures from me, and promised to read it. I also got for him an English Bible from Calcutta. He was taken ill very suddenly, and seemed to have a presentiment of his death. He sent for me, and spoke with much feeling about the state of his soul. He begged that I would read some portions of the Scriptures to him; when I asked him whether there was any particular portion which he wished me to read. He mentioned a few of the Psalms, and when he could not call to mind the exact number, he repeated the first verse, and asked me to find it out for him; from which it appeared, he had not taken a Bible to lay it by. He appeared calm and composed; and, when I recommended Christ to him as the only Saviour, his reply was, "My belief is only in him; Jesus is the only Saviour; he can and he will save me. He said, the sins of his youth were the greatest source of pain to him on a death-bed, but he seemed to feel very thankful that he had heard of a Saviour. I was not with him in his last moments, but I hope that he died a believer, and that he is now happy in the presence of his Saviour. Oh, how pleasant to be made the honoured instrument in the hand of the Lord of winning souls to himself! What a crown of glory shall those wear who turn many to righteousness! May the Lord, my dear Father, prolong your life, and grant that many, many souls, may yet be won to him through your instrumentality!

DACCA.

REV. O. LEONARD.

Worship continues to be conducted, as usual, twice in English, and once in the native language. I am happy to add, that our attendance at the former is upon the increase; nor have I any cause of discouragement as it regards the latter, as the native teachers still endeavour to uphold the schools, cherishing a hope that something favourable may turn up before the close of the current year, so as to enable them to continue their labours in promoting the best interests of the rising generation in Dacca.

A number of the pupils brought up in the Christian school, and now nearly arrived at the years of manhood, continue their attendance regularly at English worship; and a few of them generally appear among the native congregation, of whom I entertain some pleasing hopes. The seed having been long sown in their hearts and tender minds, it is my hope that the Lord of the harvest will cause it soon "to bring forth and bud, that it may give seed to the sower, and bread to the eater." I have visited the following villages during the past month, and distributed books in each of them; namely—

Nabolunge.—After pressing upon a pretty large concourse of people, being Hindoos and Mussulmans, the truth as it is in Jesus, and pointing out the folly and other evils of idolatry, I distributed tracts and gospels, which were thankfully received by persons capable of reading them.

Diagunge.—After addressing and reading to a pretty numerous congregation of all castes, I was enabled to distribute to some good advantage, fifty copies of an excellent tract, which were received with evident gratification.

Kraneegunge, situated on the opposite side of the river, where a pretty large party of natives soon assembled. After having brought to their view the love of God, in delivering up his beloved Son to die for our sins, and contrasting the gospel with the abominations of idol worship, I distributed tracts.

My last visit was to a place called *Zinjeera*, chiefly inhabited by the followers of Mahomed, a very indigent, illiterate people, few of whom are capable of reading any language. They, however, collected in pretty large numbers, gave a patient hearing, and, to all appearances, heartily approved of what they heard, and received about twenty tracts. They are mostly boatmen.

DIGHA.

REV. J. LAWRENCE.

Several months have elapsed since I wrote to you, during which the aspect of the mission at this station has continued much the same. We have not been cheered by any additional converts; neither have we had any sincere inquirers. Several natives have visited us, who have professed a wish to embrace Christianity, and have continued with us for a time; but not finding what they expected, they have at last forsaken us: or we have found them not what we wished, and have sent them away. Our regular services, both native and English, have been kept up as usual, and I think the attendance has somewhat improved at both. Bazaar preaching and the distribution of tracts and portions of the Scriptures, have also been attended to; but not so regularly attended as formerly by myself in consequence of domestic afflictions. Still, my native Preacher, or myself, have been engaged somewhere in the work, I think I may say, almost every day. We have, however, to lament that all our efforts have been like ploughing upon a rock, or like casting seed by the way side. At present we see not the fruit of our labours. I am sometimes tempted to sit down in despondency; to load myself with self-reproaches; to regard myself as an unprofitable servant; and to think it my duty to give way to others who may be better suited for the work, and may be more honoured of God. At other times I am disposed to conclude that the Lord's time for converting the Hindus and Musselmans is not come; but that it is my duty to labour in faith, and patiently wait for it. Thus with many discouragements without, I have strong contentions within. But though often tempted to halt, I have been enabled to persevere hitherto; and I pray God that while there is any thing for me to do in the field, I may never desert it.

I have just returned from a visit to Monghyr, having been invited there in consequence of Mr. Leslie's severe illness. He has had a return of fever, so severe, that I believe scarcely any one expected his recovery. Through mercy, he is now much better, but when I left Monghyr on the 1st instant, he was unable to resume any of his labours. There is a great probability that he will be compelled to seek an entire change before his health is established. He is much opposed to leaving his station; and I believe will not do it if he can possibly avoid it. In order to afford Mr. Leslie all the aid I can, I have consented to remove to Monghyr; not doubting but that the

Committee, when they take into consideration the circumstances of the interesting station of Monghyr, and the unpromising aspect of things here, will approve of the step; at least as a temporary measure, if not for a permanency. I have no desire to remain at Monghyr, if the Committee shall think proper to send out another missionary to reside there. My object in going now is to assist Mr. Leslie; and in case he should be compelled to leave, to take charge of the station until the wishes of the Committee can be known. In my late visit I staid at Monghyr three Sabbaths, and on my leaving, Mr. Beddy went down to remain there until we could make arrangements for returning finally. I expect we shall be able to quit Digha about the latter end of this month. Hurridas will go with Mr. Beddy to Patna. My other native Preacher will accompany me to Monghyr. I feel much at parting from my poor people at Dinapore, for I believe there are some good men among them, who are really hungering and thirsting for the bread and water of life. But my mind is somewhat relieved by Mr. Beddy having promised to come over and preach to them regularly every week.

During the last two months it has pleased our heavenly Father severely to try us by afflictions in our family. In the month of August, two of our dear children were removed from us by that dreadful complaint, hydrocephalus; our youngest, on the 15th, and our next, on the 22nd of August. Immediately after their removal, my dear wife had another trying attack of the liver complaint, which confined her nearly a fortnight almost entirely to her couch. While I was absent at Monghyr, our eldest and only remaining child was taken alarmingly ill; but through mercy, both he and his mother are now better, though Mrs. L. still suffers much, and her strength is much reduced. We have, however, much to be thankful for, and infinitely more than we deserve. Oh! that we may rightly improve these painful, yet, I have no doubt, wise and gracious dispensations! Mrs. L. desires to be very kindly remembered to you, and all our inquiring friends.

BAHAMAS.

TURKS ISLANDS.

We have given the following narrative, notwithstanding its length, because it affords a lively representation of "the perils in the sea" to which missionaries, especially in some parts of the world, are exposed. It is dated October 20, 1838.

Through the infinite goodness of our mer-

ciful God, I am permitted once more to address you from this place—and I feel it to be in consequence of his boundless mercy; and had you been placed in similar circumstances of danger, as those from which I have recently escaped, and had been the subject of such almost miraculous deliverances, you would feel it was all of his mercy too. When I last wrote you, I was about embarking for the Caicos, to lay the foundation of a small chapel there. I have been, and commenced the work, and in returning had a most perilous and distressing passage; which I fully expected would have ended in a watery grave: but God, who is rich in mercy and goodness, had designed otherwise. I should not think it necessary to trouble you with a recital of my privations and sufferings, which no prudence of mine could avert, and no kindness of your's overrule; but it may awake the sympathies of some to know that danger by sea, as well as privations on land, are our portion, in seeking out and visiting the scattered inhabitants of this scattered colony. And I am also anxious that whenever I leave this station, and another brother succeeds me, he may not enter upon his work blindfold, but may be fully aware of the cost before he decides for a missionary's life. I should be sorry to have it said, that no fair and honest statement of the difficulties of the station had been made; but I should be equally sorry to give you an exaggerated account.

I left this Cay for the Caicos, Sept. 7, taking with me two masons to commence our little chapel. The same evening we reached one of the settlements, where I held service, and stopped the night. The next morning I despatched our boat with the masons for Bottle Creek, while I remained behind to spend the Sabbath at the Hanlover. There I married one couple, published three others; preached twice; administered the ordinance of the Lord's supper to the church; and on the Tuesday following proceeded in a small boat to the Creek. On Wednesday and Thursday we cleared away for the foundation of our chapel; and on Thursday about 12 o'clock, after reading some passages of Scripture appropriate to the occasion, singing a hymn, and delivering a short address to the people assembled, we proceeded to lay the corner stone; then we commended our work to the blessing of Him without whose assistance we should build the house in vain. Nearly every evening in the week we held service, and on the Sabbath I married one couple, preached twice, and administered the Lord's Supper, as on the former Sabbath. Our work was now in progress; the masons were labouring hard, and the people

were assisting them. I had been away from home two Sabbaths, and was desirous of returning, as all my business would be at a stand during my absence, and I feared that a good deal of confusion might take place. On this account I was very much rejoiced to hear on Monday, that a small sloop was beating up inside the reef, and concluded that I should be able to get a passage home in her. On Monday I went on board, and confidently hoped, as all the week was before me, that I should be able to make a passage of about sixty miles before Saturday night. Monday night we lay at anchor, in consequence of our crew coming off so late, and were sorely punished by the mosquitoes. I managed to stand it out till about 2 o'clock, when I begged one of our men to row me out in the small boat to the edge of the reef, where we hoped to get rid of these troublesome visitors, and where we waited for the morning. About sunrise we got under weigh, and beat out of the cut. It very soon fell calm, but afterwards a fair breeze sprang up, and we were soon in sight of Hanover; we hoped to have anchored here that night, but there was too much sea on the reef for us to enter the cut, and we were obliged to lay out all night before we could double another point of reef to get in a larger cut. The week was now far advanced, and I could plainly see that our men had quite a disposition to loiter. I alternately begged and scolded them, but it was all of no avail; they had resolved not to stir from their anchorage till the next week. At Hanover, therefore, I spent another Sabbath, and beside attending to the usual preaching and school duties, married two more couples. On the Monday morning we set sail again, expecting to be home the next night, two days and one night being the usual passage to Turks Island. On the Monday we had a very good beat, with the wind direct ahead; on Tuesday morning we cleared the last point of the Caicos land, called Breezy Point, but laid down in the charts, Cape Comete. Nearly all the morning we stood to the north, expecting to get the wind a little northerly after 12 o'clock. About 12 o'clock we tacked again, and the wind beginning to favour us, we were buoyant with hope of soon reaching home; but as the wind drew to the north a *white squall* (a nautical term) came down upon us, and though we were in the wide ocean, in five minutes time the sea was completely covered with a white surf, and looked like one entire sheet of reef. I have often heard of the little time in which a sea rises in this channel; but could not have thought it possible that such an amazing change could take place in so

short a time. The appearance of the sea and sky was very ominous; night was coming on; we could not tell what sort of weather this might be the commencement of. It was the season for hurricanes, and but two days after the equinox, generally considered the most dangerous period; none of us even with the prospect of home before us, wished to brave such weather as the night predicted; so we were glad when our skipper (or master of the sloop) gave orders to *bear up*, and run for Breezy Point. The only regret I felt was that we were all short of provisions, and had not more than one day's store on board. We very soon entered our new harbour, where we lay quite snug all night, while the wind whistled fearfully around. The breeze was too strong to allow the mosquitoes to leave the land for us, and I got a good night's rest in spite of my hard bed. You rest on your soft bed of feathers or down at home, and little know how hard we have to lay on board these boats. To seek comfort is quite out of the question; you may find it in a schooner, or good sized sloop, but in these boats you cannot. The trouble is such, that I have even declined taking a mattress with me or any thing in the shape of bedding, besides a rug to lie upon, with a pillow for my head, and a blanket to cover me. We never think of undressing, but lie down in our clothes night after night; and when I return it is usually with bones so sore, that it takes me a fortnight or more to recover myself. Thanks be to the Lord, I have a strong constitution, and can endure hardship, and what is better, always enjoy better health at such times, than when giving way to any indulgence. In the morning, the weather moderated, and about 12 o'clock we again got under weigh; we had just beat our craft through the boilers or sunken rocks, that cover the mouth of the harbour, when it fell almost a perfect calm. In the afternoon a nice gentle breeze sprang up, though as directly a head as possible; towards evening it increased a little, and became a little more favourable, and all were in hopes to get home the next morning. The evening was fair and beautiful; a bright moon-light, the moon being near the quarter, gave us light till about 10 o'clock. I was in excellent spirits, and spent the evening singing with a fellow passenger, an occasional white attendant with us, and one of the crew, a young man whom I lately baptized. About nine we had evening worship, which I always make a rule to observe on board these boats when allowed. Soon after we had finished our worship, the breeze began to freshen, and our sails were immediately reefed, and just as the moon

dipped the horizon, squalls began to build up to windward with a threatening aspect. I have frequently been at sea in bad, heavy weather without feeling any alarm; but as I saw these squall clouds rising, I felt an indescribable dread of the coming night, and mentioned my uneasy feelings to one of the crew, and told him at the same time, that whatever weather we had, I should not go below, but should remain on the deck all night. In a few minutes after a heavy squall came down, and obliged us to lower all sail, and scud under bare poles; this lasted us about half an hour, and when over, one of the sailors inquired of me the time, and we found we had a long eight hours night to pass before the sun would rise. To look forward eight hours under such circumstances, was like looking forward to an age. After a quarter of an hour's interval, during which we tried to make all possible sail, to get as much sea room as we could, we saw with dismay another threatening squall building up to windward; one man watched it very intently, to discover if it "*lifted*;" but seeing that it did not, they presaged something bad. In a few minutes it came down upon us like a whirlwind, and obliged us to lower every stick of sail; and even with bare poles, we were fearful of being capsized, and laid on our beam ends. For about an hour it blew a fearful hurricane, and "all hopes that we should be saved were taken away." When I looked over the side of the vessel, and viewed the boiling sea, which I expected would shortly prove my only shroud, I confess I shuddered at the thought. The ocean appeared to be boiling up from beneath, and forcibly reminded me of the Scripture account of the deluge; that on that occasion the fountains of the great deep were broken up. These seas frequently broke over us, and I was obliged to fasten myself with a strong hawse to the boat, which was lashed to the deck, to prevent the possibility of being washed overboard. Oh, it was an awful night for all on board, for a full hour I expected every moment to be my last, that the next wave would swallow us up, and wash us into the presence of our Judge. The danger of our situation was greatly increased by our being in the vicinity of a very dangerous reef, called Phillip's Reef, detached from and about five miles distant from the mainland. Had we only hit this reef, one breaker would have capsized the whole concern, and every individual on board must have perished; nothing short of a miracle could have saved any one of us. How near we went to that reef we had no opportunity of ascertaining, as the night was dark as possible, except when the flashes of lightning came to disclose our almost hopeless state; but

from the course we had been making, and the manner in which we had drifted when all our sails were down, we must have passed very close to it. This reef we dreaded more than aught else. I found that we were in a good sea boat, one that would stand a heavy sea; and I hoped we should survive the storm, could we but clear this reef. We kept a man in the bows to look out, and about midnight he cried out to the man at the helm, "*keep her away, the reefs ahead.*" This was a moment of breathless anxiety; I had for some time been expecting that every moment *might* prove our last; that moment I expected was *now* come, the next I expected would find us in eternity. We had, I believe, given up all hope, and expected every moment to hear our poor vessel strike on the rocks; but to our joy we found the man had mistaken the whiteness of the sea in the channel, for the breaking of the reef. About 2 o'clock another squall struck us, which lasted four hours, and just ended with the break of day. In the account Paul gives of his shipwreck, he says, that he and companions "*wished for day.*" To appreciate the intensity of such a wish we must be placed in similar circumstances. Never did I so much wish for day as then, and never did I hail with so much joy the first grey streaks of twilight in the east. When the morning had cleared away, it showed us a sea running awfully high; our poor vessel with the sails slit to pieces, and otherwise disabled, appeared destined to be engulfed every moment. So hopeless did our task of proceeding appear, that some on board, though anxious to get home, recommended the captain to run back to the Caicos. I sat in perfect silence, not daring to trust myself to give an opinion, lest I should afterwards regret it; but was gratified when I found him determined to *hang on*, as he called it. About 12 o'clock, we made land from the mast head, and about two from the deck; and fully expected to get in the same evening. We were all thoroughly worn out with wet, hunger, and want of rest, and hoped our toils were nearly at an end. About 5 o'clock, we had the land on our weather bow quite plain, and hoped soon to be in; but how uncertain are all things here below. Just as we expected to seize the cup of rest it was dashed from our hands; another heavy squall arose, and in a short time it had covered the whole heavens. Our men fearing we were to have another such awful night as the last; determined to run back for the Caicos, to the only harbour they could enter at night. When I heard the command given to "*bear up*" for East Harbour, I was dumb with disappointment, but still tried to hope that it was all ordered for the

best. What I was most concerned about was, our finding something to support nature with, for at the time we turned back we had ten souls on board and no bread, no flour, no vegetables, no provisions of any kind; not a meal, or half a meal's victuals at all, and our cargo consisted of sugar canes and ripe bananas, which had now become rotten; and the prospect before us was, that at least we should be out two or three more days. I was reproved by a fellow passenger, who seeing my anxiety on this score, said "never fear, Mr. Quant, we shall not starve." I felt reproved, and said, "True, I know we shall not starve," but where the supplies were to come from we were as ignorant of as Elijah, when he sat down by the brook. We continued to steer down for East Harbour for about three hours, when we made the land, though the clouds were hanging all around us, and the atmosphere was very thick; unfortunately, however, our people mistook the part of the land. A strong northerly current had carried us many miles to the north, and instead of making the harbour we expected, we had been running down upon a most dangerous part of the shore. There were two men "looking out," but the night was so thick, and they being ignorant of our mistake, before we were aware of the fact, we were in the midst of a shoal of boilers or sunken rocks. Our situation was again perilous in the extreme; while we, imagining we were steering down for a safe harbour, were in utter ignorance of our danger. By the good providence of God, just at this juncture, the moon cleared away, and showed us our peril; breakers were all around us, and our men were panic struck. We were going before the wind "rap full," as sailors call it, and had we struck fairly one of these rocks, we must have been split to pieces almost instantly: but God was our preserver. I had taken my station with the men in the bows, and pointed out to one of them what I could clearly discern to be a point of reef. Our people did not know what to do; in a few minutes we felt our keel slightly graze a rock, but without injury; in a moment we were horrified to find another rock on each side of us, and one just ahead. Seeing our danger, I shouted to the man at the helm to bring the vessel to the wind, which he, relying on my judgment, did, though I had no right to give such command. In bringing the vessel slap to the wind, she struck broadside against one rock, but escaped the one ahead. In a moment our anchor was out, and we found to our joy that though surrounded by rocks, we had room to float if the wind remained in the same quarter till morning. Here was another merciful escape; we were again almost miraculously

saved. I had eaten very little all day, and now lay down in my berth weary and hungry, to seek refreshment in sleep, which I was truly thankful for, having had none the night before. After a good night's rest I awoke, though very sore and stiff from being wet through about ten hours the night before, and sorely bruised from the motion of the vessel; and what was worse, I felt very hungry, and had nothing to satisfy that feeling. But all these considerations were for a moment forgotten, when I looked overboard, and saw the danger we had escaped. We could not get out again where we had entered, though we had daylight to make the attempt; the passage was too narrow, and nothing but the good providence of God had guided and preserved us in entering. The next morning, instead of getting breakfast, we had to try and satisfy ourselves with sucking sugar-cane; and those who could eat rotten bananas tried to make a breakfast of such food. About 11 o'clock, in running down the land for a better anchorage, we discovered some men fishing, and I being the most likely to succeed on such an errand, was deputed to go and borrow, beg, or buy something in the shape of provisions. I succeeded beyond our people's expectations, and obtained six quarts of ground corn, one quart of flour, and six salt fish; this supply we thought would last us up. To lose no time, we immediately got under weigh again, but our vessel worked so badly, and the boilers were so thick, that after several hours trying, we found we could not succeed, and were obliged to come to anchor again for the night. I now determined, if possible, to abandon my *ship*, and induce the other people who had supplied our wants in the morning, to take us home. For this purpose I went on board their boat at night. I told them my tale of woe; the recital of my sufferings awakened their sympathy, they deeply commiserated my case, and volunteered to take me home, and promised to get me there, if possible, by Sunday morning. What joyful news was this! Thus God appeared for us in our distress. We left the creek where the boat was lying, about 3 o'clock on Saturday afternoon, I having more of fear than hope to spend the Sabbath on shore; but about 3 o'clock on Sabbath morning, we came to anchor inside Grand Cay reef, and a few minutes after I set my feet again on land. Bless the Lord for all his goodness and his mercy! For above a fortnight after my return I felt very unwell, which I attribute to cold caught, and from fatigue, and was obliged to call upon my doctor; but now, thank the Lord, I am enjoying as good health as ever in my life.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Jan. 15, to Feb. 15, 1839, not including individual subscriptions :

Dover, by Rev. E. Carey.....	36	8	6	Saffron Walden, by Rev. J. Wilkinson :—			
Cardington, Cotton End, by Rev. J. Frost	15	0	0	Collections	15	19	6
Winchcombe, by Rev. J. Mills	4	2	0	Juvenile Society.....	2	0	0
Bradford and Meltham, by Rev. H. Dow-				W. G. Gibson, Esq. (don) ..	5	0	0
ton.....	5	13	3	Ditto, Subscription, T. and S.	2	2	0
Manchester and Vicinity, by Messrs.				F. Gibson, Esq. Ditto.....	2	0	0
Jackson and Evans	205	0	4	Miss Gibson.....	2	2	0
Collection, York St. Sept. 9 ..	19	19	8	Richard Day, Esq. do.....	1	1	0
Ditto, Staley Bridge.....	8	14	5				
	233	14	5	Leighton Buzzard, by Mr. Matthews....	30	4	6
Edinburgh, Sundries, by Rev. C. An-				Stony Stratford, Colls. by Rev. E. Carey	20	0	0
derson	75	16	8	Worcestershire, balance, by Mr. Harwood	7	6	6
Melbourne, by Rev. J. Flood	8	7	2	Indep. Ch. Kettering, by Rev.			
Newbury, by Rev. O. Winslow	32	13	0	T. Toller.....	2	0	0
Folkestone, by Rev. E. Carey	11	4	2	Do. Market Harboro, by Rev.			
Aston Abbotts and Wingrave, by Rev. T.				H. Toller.....	5	0	0
Aston	4	0	0				
Bristol Auxiliary, on Account, by R.				Elgin Missy. Society, by Rev. N. McNeil	5	15	6
Leonard, Esq.	80	0	0	Pembrokeshire, by Mr. J. M. Thomas....	8	14	0
Oxfordshire Auxiliary, by Mr. Bartlett..	40	0	0	Ashford and Brabourn, by Rev. E. Carey	18	2	10
Ford Forge, Baptist Chapel, for Jamaica	5	0	0	Potter Street, by Mr. Gippes.....	2	12	6

DONATIONS.

Anonymous, Chudleigh.....	2	0	0
Anonymous, for Ceylon	5	0	0
Mrs. Eason, and Pupils, Camberwell, for Chitpur	5	0	0
Mr. Dornford, (two dons.).....	2	2	0
A. Z.	5	0	0
Friend	5	5	0
M. N. L., Newick.....	4	0	0
Rev. H. Smith, Birmingham, for Mr. Pearce's object.....	5	0	0
Rev. John Shoveller, Portsea, for Jamaica	1	1	0
J. M. R. per Rev. N. McNeil, Elgin	10	0	0

For Miscellaneous Objects.

Southwark Negro's Friend Society, by Mrs. Kilson:—			
For Rev. T. Burchell's Schools	5	0	0
For Rev. W. Knibb's Schools	5	0	0
Shrewsbury, for Rev. J. M. Phillippo's Schools.....	12	12	0
Richard Peek, Esq., for Rev. J. Kingdom	3	3	0

LEGACY.

Isaac Leonard, Esq. late of Bristol, by R. Leonard, Esq.	45	0	0
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TO CORRESPONDENTS.

Mr. and Mrs. W. H. Pearce present their best thanks to Mrs. Penfold, of Brighton, for her handsome present of useful articles for sale on account of the Native Boarding-school, Calcutta.

Mr. Phillippo gratefully acknowledges the receipt of useful and fancy articles from Newcastle-on-Tyne, Guernsey, and Exeter.

The box from Mrs. Adey and friends, at Leighton Buzzard, was forwarded to Mr. Knibb in October last.

Boxes have been received from friends at Accrington, George Street, Manchester, and Mrs. Trego, Plymouth, for Mr. Burchell; and from friends at Blandford Street, and a case from Birmingham, for Mr. Knibb; another of fancy and useful articles from young friends at Salem Chapel, Ipswich, for Mr. Hutchins; and another for Mr. Oughton.

Thanks are presented to a friend for eleven volumes of the Baptist Magazine, and for a quantity of children's clothes, for Mrs. Clark.

We are happy to state that the Moira, with our friends Mr. and Mrs. Aveline for Graham's Town, and Mr. and Mrs. Parsons, for Calcutta, arrived all well in Table Bay, on the 9th of December. She was to sail again for Bengal on the 16th.

It is expected that the Herald, in its enlarged form, will be issued in June next. We thank our friends who kindly specify the number of copies wanted; and shall be glad to have this information from all, as soon as it can be furnished, addressed either to Fen Court, or to the Publisher, Mr. Wightman, 24, Paternoster Row.

IRISH CHRONICLE.

MARCH, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich and by any Baptist Minister, in any of our principal towns.

Under date of December 28, last, Mr. Bates writes to the Secretary:—

My dear Brother,

There are certain seasons in the history of societies, as well as in the history of our lives, when it is wise to look *back*, and see in what path the Lord has led us, to look at our *present* position, and if possible ascertain the movements we should make at the present time; and, finally, to look *forward* to contemplate what good we are likely to accomplish for the future, should the Lord permit us to continue in vigorous operation. If I were to retrace my own history, I should find much to humble me, and much to make me rejoice. I always look upon myself as a monument of mercy, a monument of sovereign and omnipotent grace; but having obtained mercy, I continue unto this day, desiring to thank God and take courage.

I hope that you will excuse this remark respecting myself, and, as there have been several things said lately about the operations of the Society, I further hope that you will excuse the following remarks respecting our operations in this district.

Schools.—Respecting this sphere of our operation I feel that at this time I need not enlarge, as I gave you a pretty full account of the schools a short time ago. Most of the schools in this district are in vigorous operation. I find, however, that some of them this last quarter have not been so well attended as they were during the last; this has arisen from the children being employed in the potatoe-fields, and not from indifference or any new mode of opposition.

Readers.—I hope that the readers in this district are humble, pious, and persevering men. As we have often said, they are a class of men exactly adapted to the spiritual wants of the great mass of society in Ireland. During the past year they have made about 4626 visits to different persons and families; visited about 2321 families, distributed about forty-two Bibles and Testaments, and circulated about 1940 tracts. Surely if the seed thus sown is watered by prayer, we may ex-

pect that ere long we shall have an abundant harvest.

Preaching.—In this district brother Mulhern and myself are labouring together in the vineyard of God, and I hope our labour is not in vain in the Lord. I generally preach in Ballina four times a week, and hold two prayer-meetings; one in the chapel every Friday night, and the other is of a moveable nature, being held in succession at the dwelling-house of each member in the town on a Monday evening. In addition to Ballina, I visit Grenane, Mullifary, and Carrowmore, generally once a fortnight. Easky, Killeluff, Tullylin, Mountain River, Leflany, &c., I visit occasionally. Brother Mulhern regularly visits Easky, Barnadery, Portland, &c. We both visit about thirteen or fourteen stations, where we occasionally or periodically preach, and the congregations vary from ten to fifty or sixty. In seven of these places we have members, and I trust that they are "holding forth the word of life" amidst the moral darkness that surrounds them. During the past year the Lord has enabled me to preach about 274 sermons, and brother Mulhern about 130. The people are very anxious that he should visit them oftener; but, as he is only making a beginning, I am anxious that he should have a little more time for reading and study.

Our friends should know something of the obstacles impeding our progress. With so many schools studded about the country, so many readers travelling from cabin to cabin, so many preachers proclaiming the gospel, and so many volumes of the Holy Scriptures in circulation, it might be supposed that darkness, ignorance, and popery would fall; and that light, knowledge, and pure Christianity would universally prevail. I also feel persuaded that good, much good, has been done, though not to that amount which we ardently desire. The dormant mind has been roused to inquiry and action, and I think that its quiet slumberings are over. Political liberty, since 1829, has been given to Ireland, by which the chain of slavery has

been loosened, and this, I hope, will pave the way for a deliverance from priestly intolerance. Education is gone abroad, and a thirst for knowledge is created amongst many thousands of the Irish peasantry, that no power on earth can repress, or priestcraft extinguish. The Bible is widely circulated, diffusing the light of heaven in the darkest places of the land around us, so that in order to prevent many Catholics from reading the Protestant version, the priests are under the necessity of giving them their own. Still, however, we have many obstacles to meet, and many of them greatly impede our progress. I shall enumerate—

(1) *Indifference to religion as one of them.* It is astonishing to see what coldness and indifference what superstition and vice generally prevail. Indeed, what else can we expect from the Roman Catholic population? immorality and Popery are as firmly connected together as cause and effect. There does not appear to be any thing like Christianity in the system, or piety in the people. It is a system that never can be changed or ameliorated; hence the scriptures have announced its total destruction. It is an enemy to personal welfare, domestic felicity, and civil society; and were it to enjoy unrestrained liberty, it would grasp at omnipotent power, and sweep away all that is heavenly from the face of the earth. The priests have not "renounced the hidden things of dishonesty;" they are found "false witnesses for God," and treat the Bible as a "cunningly devised fable." The whole body of the people might be divided into the deceivers and the deceived. Their immoral character has a tendency to beget unconcern about religion, until at last they sink down in a state of total indifference, and if they are not awakened by a voice from heaven, they must all go to hell together. Popery is far worse than the system of the Pharisees of old, they were anxious to "make clean the outside of the cup and the platter," though their inward part was full of ravening and wickedness. The poor people are taught that it is a meritorious act to kill a Protestant; and to read the Bible is a crime for which no penance can atone. "I hearkened and heard," saith the Lord, "but they spake not aright; no man repented of his wickedness, saying, what have I done? every one turneth to his course as the horse rusheth into the battle." The indifference of nominal Protestants is nearly the same as that of Roman Catholics. They may have a better *form* of religion, but they are equally destitute of its power. They may have knowledge in the head, and manifest dexterity at argument; but I fear that there is very little sanctification of heart and holiness of life. . . . I notice,

(2) *Priestly intolerance.* The domineering

authority of Roman Catholic priesthood is really astonishing, and their tyrannical influence over these people is beyond measure. The poor people are ignorant; Popery is interwoven with their very nature, and they are wedded to it in the closest ties of wedlock; hence the priesthood can wield them about at their pleasure. Some of the poor people are uneasy beneath the burdens that Popery puts upon them, yet they will suffer almost any thing rather than offend their clergy. Others are anxious to come out from amongst them, but they dread the anathemas of the priesthood, and continue to leave the salvation of the soul at an awful peradventure, rather than incur their displeasure.

(3) *Intolerance of another order.* I never knew a time when the clergymen of the National Church were so anxious to preserve, propagate, and defend the rites and ceremonies of their church. I am persuaded that many of them would sacrifice Christianity to save diocesan episcopacy. Most of the respectable persons in society, amongst Protestants, are episcopalians, and their influence over all inferiors is very great. The poor man at Easky, who proposed joining our church, taught a school, and also his wife; but as soon as it was known to the rector that he was becoming a Dissenter, he had them both instantly dismissed, and thus cast them upon the world. They look with the most jealous eye on every person who even lays his finger on episcopacy, and calls their apostolical authority in question. The national teachers of the church in the days of the apostles, were the greatest enemies with whom they were called to contend, these persons have been enemies in all ages to any Dissenter who was propagating the truth; and I think that I may safely say they are our greatest enemies in the present day.

I must notice, moreover, that most of the agents who manage the large estates in Ireland, are Churchmen, and some of them insist upon the tenantry going to Church, and abstaining from attending every sectarian conventicle around them. On one estate, containing about 15,000 acres, the agent has forbidden me to preach on the property any more, and actually prevented one of the Independent missionaries from preaching a week or two ago. I have not refrained from preaching there yet, and fully intend, in the strength of divine grace, to go on as usual. But why are Dissenters prevented from preaching here? Not because we have done any thing wrong, but because the rector wrote a letter to the agent a few weeks ago, hoping that *he* would prevent me from preaching any more, as he heard "that the school-room was better attended than the church, and he thought that one religion was quite enough in any town." In a case of this kind

the path of duty is very plain, because we know how the apostles acted in similar circumstances. I was prohibited about two years ago, but as I went on as usual, and preached there a short time ago, hostility is renewed again more formidable than ever. The rector very seldom preaches himself, and he would prevent every other person if he could; but as it is a free country, I hope that the Lord will enable me to go on as usual. I know that I cannot get a house, but I can stand in the open air, very few perhaps dare come, but I think that there are a few independent minds. Indeed, one gentleman told me when I was there last time, "My parlour is open for you any time, Mr. Bates, when you think well to come, notwithstanding what Mr. S. has said." I do not wish however, to draw down the vengeance of this poor man on any one. When Jesus sent forth his disciples, he said, "Ye shall be hated of all men for my name's sake," and if we go on in faithfulness and simplicity, we must expect to be treated by worldly men, and worldly establishments, with scorn and contempt. But I hear Jesus saying, "Be thou faithful unto death, and I will give thee a crown of life," and that is enough. The National Church, in Ireland especially, was established by force, it has been continued by force, and what force has gained, force will always be necessary to maintain. I have no doubt that those measures which have been pursued to uphold the Episcopal establishment, have prejudiced the minds of many thousands of Roman Catholics against the Protestant religion, and that episcopacy has made more Catholics than Christians.

Finally, I may mention that there is a want of *zeal and prayer amongst ourselves*. I do not mean to lay all the blame on careless indifference, priestly intolerance, Church authority, or landlords' influence; these are obstacles that hinder our progress, but verily there is some blame attaching to ourselves. We call timidity prudence; zeal, rashness; and when difficulties arise we say, that there is a lion in the way. A missionary, and, indeed, every minister, requires strong faith in the promises of God, ardent zeal in his Master's work, great compassion for perishing sinners, and unsullied holiness of character to prove the excellency of the Gospel to all around him. When this is the case, the heathen may rage, and the people imagine a vain thing, nevertheless they will find no fault in the missionary, "except it is concerning the law of his God." My brethren, I often fear that we look upon Mahomedanism, Heathenism, and Popery, as cities "walled up to heaven," and imagine that the "sons of Anak are there," hence instead of girding ourselves to the work, we are for "making leagues" with the people, that we may dwell

quietly amongst them. Canaan was *promised* to the Israelites as a possession, still they had to fight for this promised inheritance, and could only gain it by the dint of the sword. It was so at the establishment of Christ's kingdom; only look at the zeal of Jesus and his apostles. It was so when Christianity triumphed over Popery, at the period of the reformation; and it must be so now if we wish to overturn Popery, and establish the kingdom of Christ amongst the people around us.

We have long been favoured with religious toleration and civil protection, hence we feel startled at difficulties which ancient Christians would have met with fortitude, and triumphed over with ease. I know that wisdom and prudence are necessary, but our labours must be pursued with constant perseverance, untiring zeal, and humble prayer. The same spirit that actuated the prophets, the apostles, and martyrs, must actuate us. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." I know that our difficulties are great, but "all things are possible to him that believeth." That arm which subdued the Canaanites, overturned Heathenism, and conquered Popery in days that are past, is not shortened or grown weary with its conquests. We may be weak, but the work is the Lord's, and "the zeal of the Lord of Hosts shall perform this."

Mr. Sharman, under date January 6, 1839, writes to the Secretary:—

Through the good hand of God being upon me, I have been permitted to reach the close of my first year's engagement in this corner of the Lord's vineyard, as well as in the employment of the respected Committee of the Baptist Irish Society. I cannot take up the song of triumph, but I trust I can say, "that hitherto the Lord hath helped us." On taking a retrospect of what has been doing in this district, as well as the prospects that lie before us of usefulness, their is much cause of gratitude to God.

When I came to Coolaney there were seven preaching stations, exclusive of the village itself; we have now ten interesting stations, where congregations can be had, varying from twenty to seventy. I have recently received another invitation to preach and stop at the house of a very respectable farmer, about five miles distant from home. This gentleman is brother to our sister D., baptized July last, from whom, together with his family, she received much opposition, for having to do with the dippers. He heard me preach for the first time at a friend's place, when we dined together with a large party. Instead of music and dancing, as is customary on such occasions, we had preaching, and I trust both

pleasing and profitable conversation. After he had given the invitation, he good humouredly said, "Mark, I am not going to join your church." I told him I thought he made a pretty good offer towards it; I hoped the Lord would lead by his Spirit not only himself, but all my friends to knowledge of the truth as it is in Jesus.

In the little church now under my care, there were fourteen members, three removed to another place, two are united to the church in Ballina. We have now nineteen members, four were baptized by myself, two by Mr. Wilson, and one by Mr. Berry. Mrs. S. is the eighth person. I baptized one at Boyle, who is in church-fellowship with the brethren meeting in that town; who, I believe, is going on well, doing all the good he can in the village he lives in.

Opposition we have in the way, and no doubt shall so long as the enemy find God's servants are determined to go forward in the narrow path, faithful in the prosecution of their work and labour of love. Dromahair, when I last preached in it, there was a congregation of about seventy or eighty persons, who heard attentively indeed; but those gentlemen who I fear love their own ease more than the conversion of sinners to God, have recently manifested a spirit of zeal not according to godliness, I would think, have succeeded in preventing our preaching in this village. Our reader there, A. Johnston, I trust is endeavouring to do his own work in the fear of the Lord, and I hope good will come out of it all. Notwithstanding you perceive, dear brother, that an interesting field of labour spreads itself before us, the congregations still continue to do well, generally speaking, and I believe I can say, I have the affections of the people. Did I do no more than visit all the families I can have access to, whether Roman Catholics or Protestants, my time would be altogether taken up visiting and reading the Scriptures, from house to house; but until you are able to send me more help, I cannot do so much in the way of visiting as would be desirable, and am persuaded is now called for. There are many families would be happy could I frequently visit the aged and infirm, who cannot go to any place of worship.

Anxious, dear brother, to promote the good cause by every possible means, I thought of having as many of my friends together, with as many of the members of our little church as could conveniently come together, on New Year's Day; and being favoured with a visit

from my respected brothers, M'Carthy, Bates, and Mullarky, we endeavoured to do all the good we could. At 10 o'clock, about sixty persons sat down to breakfast, after which brother Bates delivered an appropriate exhortation. At 12 the congregation collected in, when brothers M'C. and Bates, preached, and again at six o'clock in the evening, after which we concluded the services of the day with a prayer-meeting. It has been a profitable day, and I trust one that will be long remembered by many that were present.

I do think we should step a little out of the beaten path of duty, preaching a sermon and leaving it. All our neighbours are trying every means to promote their own cause. If the Baptists think their cause is of God, is it because our numbers are few we should make no effort, but go on quietly? I am not inclined to think so while I hold that God acts as a Sovereign in the conversion of sinners. Yet duty belongs to us to preach the Gospel to every creature, and leave to Him to bless in what proportion he pleases. "Revive thy work, O Lord, in the midst of the years, revive thy work." Yes; we should be united, and go forward "to the help of the Lord against the mighty," that the world may see our object is to promote the glory of God in the conversion of sinners. We want nothing else. I feel, indeed, much indebted to my dear brother Bates, for his kind cooperation; his occasional visits to Coolaney are very useful to myself, as well as to all who hear him.

Our daily schools for the last quarter have been rather thinly attended; this, however, can be easily accounted for. The hurry at the potatoe crop, inclemency of the weather, the very destitute state of the children for want of clothes, prevent the schools doing much good this season of the year. I shall, please God, try to do all I can, according to your wishes, to make as efficient as possible all the schools I have. Could you assist me by sending a few reams of paper, more little premium books, some thimbles, needles, and few other little articles, or allow me to purchase them, to give out in the schools? I think I might say, no priest will be able to succeed in preventing the Society's operations in this department. Send me all the help you can, for if we have been doing nothing in the last year but preparing for work, by ploughing up the ground, it has been in a good degree done. I want an active young man, that will read, and pray, and preach amongst the people. The readers are still going on, I trust, faithfully in the discharge of their duties.

Moneys in our next, except that we ought earlier to have acknowledged a kind donation as follows:—

Anonymous, sent through the Rev. Christopher Anderson, Edinburgh £20 0 0